







COULSON TURNBULL

THE SOLAR LOGOS

OR
STUDIES IN ARCANE
MYSTICISM

By
COULSON TURNBULL



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Prologue

"A man's religion," says Tolstoi, "is the relation which he believes himself to bear to the endless universe." This being true, the soul sets out on a solitary Quest to explore and find this relation. Every soul has its Quest, its search for the Holy Grail, or vivifying Cup, whatever folk-lore name we may give this search. It is likened unto a pilgrimage to the City of God. It is not an earthly city, like Benares, Mecca, or Jerusalem, but a city of magic light, which lures the soul on in its satisfying quest.

Strange it is, while on the pilgrimage the soul forgets its country and its commonwealth, and as the City is approached, other pilgrims are found likewise to have forgotten their nationality even, and their religion, whether Jew, Christian, Hindu, or Moslem. Some of these pilgrims have traveled with us but an hour on the road, some a day, and a few, perhaps, many days. Some of the pilgrims have passed beyond us with a smile and a beckon, passed on to the Holy City. Those who have traveled long with us have become our common friends, for we have found they have had similar dangers, privations, and weariness, and the friendship grows stronger as we approach the Holy City.

We have journeyed in the night-time and been guided by the stars, and we have consulted each other concerning the path we should take, and our stars have been bright signals pointing the direction. We have looked together for the new horn of the Moon, and we have waited for Old Sol to open the windows of the heavens, when the birds would offer their morning song. We have watched Spring come, sheltering the new buds of the fig tree. In the evening, on

the desert, we would talk and exchange experiences about our journey to the city, and wondered if the same griefs and pleasures had been the lot of those who had reached the City before us.

Yes, we were friends all with one Quest, and we recognized our Eternal Father as our Friend, for we were all traveling to His City as His children, and so we were all brothers. We would sing together, and dream together, and discuss at times the beauties of our Magic City.

*"O spiritual pilgrim, rise: the night has grown her single horn,
The voices of the souls unborn are half-a-dream with Paradise.*

*To Mecca thou hast turned in prayer with aching heart and eyes
that burn:*

*Ah, Hajji, whither wilt thou turn when thou art there, when thou
art there?*

*God be thy guide from camp to camp: God be thy shade from
well to well;*

*God grant beneath the desert stars thou hear the Prophet's camel-
bell.*

*And, son of Islam, it may be, that thou shalt learn at journey's
end*

*Who walks thy garden eve on eve, and bows his head, and calls
thee Friend.*

*In the center of this pan-cosmos is the Garden of Paradise;
in the center of Paradise is the soul of man, the germ of life,
eternally united in God. If this study helps the pilgrim to
clear the path from troublesome undergrowths, and quickens
into more direct expression the soul's idealism and sense of
beauty, our task will be full of reward.*

COULSON TURNBULL.

*Pasadena, California,
May 24th, 1923.*

INTRODUCTION

These studies were given in lectures and later written in response to the wishes of many students in many lands. It is happily surprising how earnest is the student who catches a new glimpse of an old forgotten truth; what a joy to delve into the tomes of ancient fragments, to decipher again the hieroglyphs of the past and rediscover arcane teachings from the Alexandrines, the Babylonians, the Gnostics of Greece, the Hebrews of Palestine, and the early Christian Fathers.

The time is here and ripe for added knowledge. We are demanding a reinterpretation where error exists even if it shakes our concepts of a living faith. We have a right to master the deeper mysteries of spiritual creation, for this world is a spiritual mystery, showing a divine order which enters into every act and thought of man.

During the recent war we were not a little astounded with the letters of ministers and chaplains published in our Press, stating the non-belief of the soldiers, not unbelief alone, but a

non-belief in the formal teachings of our different Christian groups. The letters pointed to the fact that there is an increasing host of unbelievers in Christian churches and Christendom generally. Yet there never was a time of greater humanitarian and philanthropic work in the churches. It is not that religion itself is dying, but traditional theology and faiths are waning, and the confusion is pathetic. We cannot blame the layman and we must be sparing of criticism or blame upon the Church, whose privilege it is to interpret and direct religious thought. If religion comes into its own, which it will, we must have a broader faith and a reinterpretation of the basis of our creeds founded in truth, though hidden in myth, symbol and allegory.

This reinterpretation will come, as in the past, from the same source of inspiration—God's beauteous Word in His Works.

It is almost a platitude to state that the religion of the future should satisfy alike the scientist and include all his facts in science, all the findings of the philosopher, and the contemplative wisdom of the mystic. The spirit of man requires all his faculties and all his acquired truth to interpret himself and God fearlessly.

(The human, from the infant to the aged, is always in love, whether with a person, a god, a bau-

ble, or an abstract ideal.) It is an eternal wish of the soul to express love in truth and beauty. The pilgrim adores and worships at many shrines in his wanderings and search for the Holy Grail.

Man "was not formed of the dust alone, but of the Divine Spirit." He is stamped with the Divine Seal and fashioned according to the archetypal Logos. God sends forth the knowledge of His law through this Logos to meet and answer the prayers of man and satisfy and quicken his powers of apprehending.

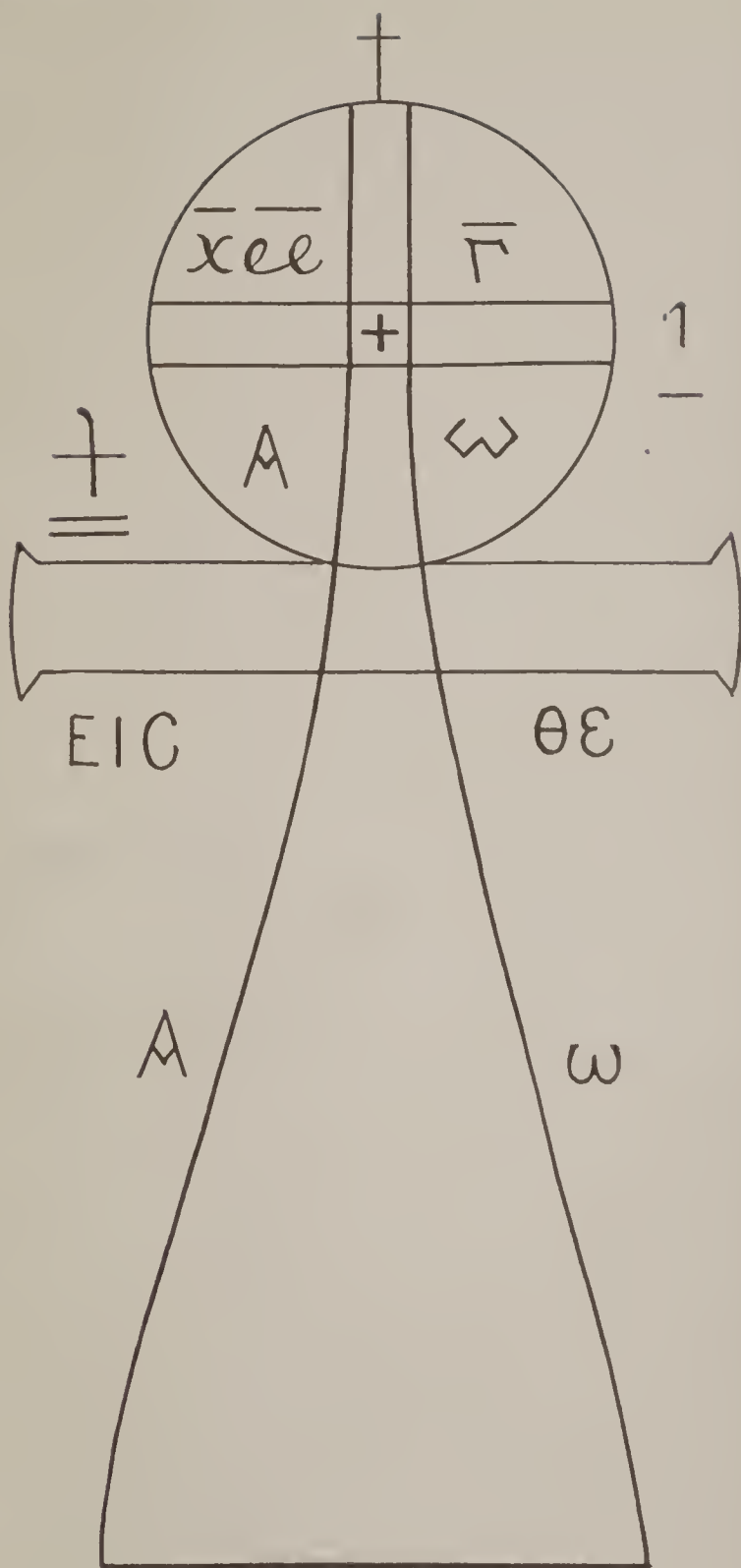
This new old study of the Logos manifest in the macrocosm is awakening man to a principle of knowledge and a revelation of Providence. It is a priceless treasure, for in its study life becomes a beautiful stream of interpretation and an enjoyment of light. The Logos is and interprets cosmic force; it is life, sensation; it is man's reason; it is his prescience, intuition and inspiration. The Logos is the archetype, original pattern of all created things. It overshadows all minds. It creates, advances, and evolves man. The Logos is the new old textbook, the new old Bible, immanent in the world of form and energy, revealing the mode of the Divine Spirit, bringing to man a part of the Divine essence and to nature the cosmic principles of order, harmony and beauty. The Pilgrim

on the Path communes and converses with the Logos in secret, a communion which quickens every faculty and gives true ideas about God, man, and nature. A student entering the mysteries of the Word, comes back a joyful, peaceful convert.

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THE GNOSTIC CROSS
(Codex Brucianus)

I

THE LOGOS

*Get thee out of thy country,
from thy father's house
unto a land I will shew thee.*

—Genesis, XII, 1.



THE mysteries of the great religions centered in one drama, the chief actor of which was the soul. It was characterized like one standing with his back to the light contemplating the shadows of the objects and supposing them real. Gods, stars, dreams, pictures, and symbols were all brought into play in this one great drama to impress upon the initiate that the soul was the selfhood, apart from, yet including all objects; that he cannot view the universe without seeing himself; that the laws of the universe were the same within and around himself; that the material world with its changing forms was bound to a spiritual world through a divine energy. This energy is the Verbum, Logos or Word. It is the ordering power of God, seen and unseen, create and uncreate, masculine and feminine.

The Logos portrays the working of the spirit and for convenience of study let us call the Logos, two, the manifest and the unmanifest; the unmanifest as a world of unseen wisdom, as a world of consciousness; and the manifest as the world of nature. The unmanifest Logos in all Scriptures is termed the Father, sometimes the Father-Wisdom or the Father-Mind, while the manifest is called the Mother, the Spouse, the Virgin-Mother. These two halves joined together are symbolized by the circle with a diameter, so \ominus . The unmanifest Logos holds within itself the ideal of all forms, holds every past memory of all things and all beings. It is the third aspect of the One, a revealing of the spirit. In it is the archetype or original pattern of all things.

The Wisdom-Logos communicates the memory of every event into the Logos manifest or into nature through vibration, love, or attraction. The two Logi are One as the Father is One. "Who mad'st all things by thy Word (logos), and by thy wisdom thou form'st man."

Consciousness is hidden in the uncreate Logos and is known to man through the law of vibration. Vibrations change according to the will, need, and desire, and as man advances in con-

sciousness mental vibrations are finer than those of physical forms.

God has given to man through the Logos manifest, an interpretation of His creative energies, these are alike in the macrocosm or solar-man as in the microcosm of cosmic man. (To interpret the Logos requires the science of mathematics which is the science of infallibility. "God geometrizes.") Pure science and true religion should not be apart. Such a separation, as we see it, produces an artificial gulf, a cold intellectuality on one hand and an irresponsible fanaticism on the other.

Mysticism also demands a creative imagination which is inherent in the human family. This imagination leads to an intuition which later stimulates and disciplines the intellect and reason. Mysticism deals with the Logos, the macrocosm, and its reflection in the microcosm. If mysticism held nothing but tradition and myth, man could not nourish the deep hunger of his soul, he would flounder in fancy and superstition and the soul would be nothing more than perishable matter.

The microcosmic man is in touch with all life, all ideals, all wisdom. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things God hath

prepared for them that love Him," love here, meaning the energies which are rightfully and righteously used. The knowledge of how to use these energies is not beyond man, for truth like nature is a friend to man.

Nature amongst the Gnostics was called God's vicegerent. We are constantly reminded by these old Greek thinkers that the universe is in ourselves, that God's image was the universe and that God created man in his own image. So the divine drama of the human soul is pictured in the heavens, teaching how he shall evolve and complete his immortal form in the given cycle for its development.

Man is divinity in its fullest expression, the universe is divinity in a multitude of expressions, all sustained by the same ideal Logos or Word. The ideal Logos becoming incarnate is life; it vitalizes the mental body and therefore the physical body of man. Every living form is the external index of this incarnate ideal. God makes no failures; we see no cosmic failure, or the Divine Mind would be a failure and the facts of creation out of harmony with each other.

The cosmos is a reflection of the Divine Mind, and man's mind is the individual center of its operation.

To summarize then, God through the Wisdom-Logos is the Substance of the manifest Logos in all its variety and multiplicity of forms, angel, angle-worm, star-dust or man.

II

THE KINGDOM OF THE SOUL

*Heaven born, the soul a heavenward course must hold;
Beyond the visible world she soars to seek
(For what delights the sense is false and weak)
Ideal form, the universal mold.*

—Wordsworth.

THE Persians had a wise saying that man should render homage to his soul, for without this homage he would not develop his powers evenly. It was a part of the initiate's education that he should dwell upon the things which are not of sense. He should contemplate his type, the higher type of the Great Mind "upon whose pattern we are built and sustained."

Soul is the link between the universal spirit and matter. It is of the eternal and is the channelhood through which spirit becomes form. The soul does not depend upon matter, but uses matter to complete an organism fit for its activities while in form.

All souls are created equal, they are born of Him whose law is just. We must not believe in the fatal presumption that some are born strong

and fair, some with genius and beauty, and some selfish and cowardly, for all are of the eternal One who does not favor one, or disfavors another. He does not change his plan of help or salvation. His law is unchangeable and never in conflict with any soul. He shows no partiality, no favor, no wrath to any one soul.

Ah! A question you ask: Why is one born in the gutter and another in the lap of luxury? This we shall answer: it is the law of spiritual evolution that no errors or failures are accepted. Every soul works out its own salvation, but always under the grace and the mystery of the Logos. Each soul is in the place it has earned, there being no such thing as a misplaced soul or a misplaced atom. The law of God is as just to the lowliest insect as to the noblest man. The last great Initiate summed this up in:

“WHATSOEVER A MAN SOWETH, THAT ALSO SHALL HE REAP.”

The soul turns to matter and like Janus of old is dual-faced. When beholding matter alone the soul sees shadow, change; but when it turns its face to the spirit, all is life with understanding.

The physical body, tabernacle or temple in which the soul acts is the epitome of all worlds and all things. It is the focusing or condens-

ing of innumerable magnetic currents. The body cannot reveal through its senses alone the cause of its appearance (birth) or its disappearance (death), or the reason of its suffering; for it has no memory of itself, memory being stored up in the soul.

The initiate must rise above the bondage of the physical body, and the elements which compose it. He must rule, transmute and use these elements and not allow himself to be ruled by them. This is spoken of in the language of the initiate as being "tempted of the Devil." Conquering matter, he is "led up"—a mark of Divine favor. He communes with the Higher-Self or the soul is liberated from the temptation of the spirit of error. He is free in the law or as we have it in Corinthians: "Now the Lord (Law and Logos) is that Spirit, and where the Spirit of the Lord is, there is liberty." We are likened unto children when in the bondage of physical elements. (Galatians IV., 3, 9.) "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Notice in Matthew IV how the initiate meets each temptation by an affirmative thought.

When the soul or selfhood turns only to matter, the mind is in bondage. He cannot correct his impressions or desires. He misses the source of light. Under all phenomena then, stands the soul, for man is geometrized by the Logos, or written word of the heavens.

The first commandment given to man is to order and name the animals. The central truth is to seek first the kingdom of heaven, or again, the "Father which art in heaven" (within). All needful knowledge is added to him who seeks to subdue or put in order his animal passions and proclivities; who seeks first the kingdom of heaven, knowing that the foundation of his body, its cell life, all its physiological and psychological functions silently work in a power derived from the Logos.

The soul of man receives engraftments from the spirit of the Logos as it moves over the face of the earth. In its wandering, the body is termed the tabernacle, but when perfected, it is a living temple of God in its fullest capacities—physical, intellectual, spiritual—a temple containing the tablets of stone, the rod of Aaron, the pot of manna; symbols of the law of physical growth (stones), intellectual development (pot of manna), and the rod of discretion giving a

hint of the spiritual perceptions to be fostered in the physical body.

It is in this body the soul must learn the source of its strength, must partake of the Divine Bread constantly being broken to feed the children of men while in the shadow or spiritual darkness (Egypt).

The initiate is one who partakes consciously of this pure substance through prayer and contemplation. Prayer is an intense desire to free the powers of the soul that it may respond and receive its answer through the workings of the Logos. The one grand prayer of the initiate is ever the same—an understanding heart to know God, His law and plan. The mind thus held to truth through this intense desire, all words become effective.

The spiritual word or truth gives healing to the sick. It robs the body of the illusions of self. Prayer vitalizes and spiritualizes desire. It gives the soul power over the curious image-making faculty of the objective mind. This mind objective, is deceived by its image-making faculty, setting up false gods and false beliefs. Prayer purifies thought. Thought mixes with desire, desire mixes with the breath, and the breath with the blood which feeds and sustains the physical body—body, blood, breath, desire,

thought, will, soul, Logos, spirit—to reverse the order.

An understanding heart gives the true desire to express the One will. It fills the head with light.

“ ‘Our Father’ (within), I will make holy thy Name or ordering power (logos). Bring thy kingdom into my terrestrial consciousness, feed my soul with thy Divine Substance hidden in all existence that I may forgive those who trespass against me and thy law, and so, free the creative power in my soul.”

III

INTUITION AND MOTION

Intuition is that mode of mind whereby, after exercising itself in an outward direction as intellect, in order to obtain cognition of phenomena it returns toward its center as intuition and by ascertaining the essential idea of the fact apprehended through the senses, completes the process of its thought.

—Anna Kingsford: *The Perfect Way*.

THE mind of man is divided into two planes of action, the objective and the subjective, the intellect and the intuition. The subjective mind is linked to the primordial source of all, while the objective mind is relative and evolved. The subjective mind has no brain or form, it is of the spirit and, like water flowing into a vessel, is directed by the objective mind during our waking consciousness. The process of thought, though, is not complete if one plane of consciousness is used. We must learn to use the intuitive or subjective process.

Intuition is also the clean memories gathered while the soul has associated itself in various forms leading up to man. We know the soul is subject to the interior conditions of earth that it may ascend, know, and create. Knowledge of

the past is preserved in the permanent region of our nature, and revealed in the soul's intuition. It is a blank plane of consciousness to many, to others it is just awakening, but to those who have corrected desires and physical perceptions it is a consciousness which leads to illumination.

Every clean memory enters the soul or "ark." All experiences of the past are sifted to obtain these clean memories. Buried in the subjective mind of the animal we call it instinct; in man, reminiscence. It is the source or center of our nature, and from its intuition we recover lost or forgotten memories of the soul and which the intellect cannot reveal.

It is not a knowledge externally inserted in the soul, yet the soul uses the objective mind to record the succession of ideas gained in the phenomenal life.

Ages of the soul's memories have passed, not recorded in the intellect, but concealed in the Logos and revealed to the soul through the Logos.

Intuition is the mathematics of the soul, *MATHESIS*, a science which helps us to recollect. A similar word is Matthew, a disciple of the Master, meaning *inward teacher*. This science of mathesis records and holds the lessons, pictures of changing life intertwined in the

mazy evolution of worlds, showing every step in evolution. It is the mysterious, hidden spiritual faculty which brings forth, reveals, and illumines.

Man intellectually is not fit for communion with the inner-self while he feels himself to be a fragment of a whole instead of a unity with the whole. The Divine powers are concealed in the intuition, number, the secret of lives, the rounds of a soul, the law of its birth and death, its relation to the macrocosm. All these are revealed through the intuition. It is the mind of the soul.

Sometimes we pass through a period of doubt or agnosticism as we break away from superstitions, fears, creeds. This is before we have learned that the soul is the Divine-Impersonal, Personified. Getting away from doubt it is well to ask seriously: What would man do without the Divine Law? What is the purpose of my being? Why this motion, this changing world?

If I cannot satisfy these doubts, I am a shut-in, groping personality, dissatisfied with myself.

Intuition reveals to us the mode, norm or plan, how the spirit through the soul comes into form and growth. This is through motion, which shows the changing mind or the Divine Mind in

change . Why this whirring Verbum or Logos, this motion?

Motion gives to matter a new spring of consciousness, it prepares matter for an advance in the manifestation of the Logos. Without motion we have no growth, and Deity reveals His law through motion. Each cell, atom, soul must receive an engraftment of the Divine Mind before a new motion can be set up.

There are seven subtle motions in the physical body of man, from his appearance into form (birth) to his death. The important motion which concerns us now is called the synthetic motion which gives to every form a design as well as a direction. This design is ideal, archetypal, God-like. Next is centrifugal motion from the center of the human outward, and centripetal from the outward to the center. Between these two motions—the centripetal and the centrifugal—there is a static motion which balances the two and brings into visibility the invisible.

Static motion balances the centripetal and centrifugal. It is in the static motion we receive power and knowledge from the soul. The static motion is accelerated when we learn to let go the things and ideas which bind us.

In the doubting or agnostic state, in the state of non-belief or indifference, mental inhibitions become hindrances binding us, and we find these conditions conquering us, making us a slave. "Loose him and let him go" are the words of the last great Initiate. Assert from time to time, "I am created in Thine Image." Link oneself to the parental mind, become silent, static.

Could we watch our globe evolving from inorganic to organic, from nescience to omniscience, we should see every step, every new motion was the result of a previous static motion, a state preparatory to receiving a new engraftment. This changing life of ours is to reveal new characteristics, new harmonies, and new powers in the manifest Logos.

Motion prepares matter for a widening, broadening consciousness. All creation changes that it shall express greater beauties of the One Consciousness.

Animal, primitive life receives external impacts to move it on, man also, until he comes into self-realization when he can truly say, "In Him we live and move and have our being." Or, as Buddha said, "That art Thou."

Man contains all the universes, systems, planets, and globes within himself. He is the microcosm of the macrocosm, partaking of all

life. The soul inhabits many globes, and careens through worlds of experience and draws unto itself a gem-producing idealism from every form of matter. From the lowest to the highest, he partakes of its rhythm, harmony, or song. Watch the changing phases in matter, and we will see the same changes in man's consciousness, the beginning of prophecy. It is the old proverb, "As in the great, so in the small; as in the outer, so in the inner, there is nothing great and nothing small."

The law of the Lord is one. God has placed in man the Eternal Word by which he and the universe are upheld. Let me quote an Arabian of the mystical school of Alexandria (Alipilli), an advanced philosopher and mystic, who said: "I admonish thee that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. The universal orb of the world contains not so great mysteries and excellencies as a little man, formed by God in His own image. And he who desires the primacy among the students of nature, will nowhere find a greater or better field of study than *himself*. So, with a loud voice I proclaim: 'O, Man, Know Thyself!' In thee is hidden the treasure of treasures."

Many steps, many lives the soul takes in acquiring a knowledge of its divinity. The human soul is the sum-total of all planes of consciousness below it.

Each lesson or step we shall find a system of numbers, in this case seven. The soul learns form, growth, instinct, reason, intuition, illumination, and the 'I am Thou.' Or we might state it otherwise; the electronic, atomic, molecular, cellular, organic, human, and again the Divine I.

Every growth stamps its lesson and law into the soul. When that lesson is perfected in its particular function, all the elements, mineral, plant, animal, are remembered by the soul in each step of evolution. In each step he has had to subdue, transform, redeem and use.

Let us again state that intuition is the inward teacher drawing every memory of the soul from the invisible Logos. 'Intuition and intellect united give the soul a power to demand perfect esoteric truths at will.'

The reasoning faculties cannot guide the soul far on the path. It is the golden thread of intuition that becomes our servant in a "far off country." The body becomes specialized to higher and higher vibrations through the intuition, which appears when we have that high

courage which can transmute all anger, hate and jealousy, or the "Furies," into a receptive serenity.

We are not always conscious of the guiding hand which takes us through a labyrinth of experiences which for a time darken the powers of the soul, but the Divine Mind speaking through the soul says, "Adam, where art thou?", or as the Lord God says to Abraham, after testing his faith, "This thou shalt sacrifice."

IV

THE MYSTIC MACROCOSM

As for Truth, it endureth. With Her there is no acceptance of persons or rewards, but She doeth the things which are just and refraineth from all wicked things. She is strength, kingdom, power, and majesty of all ages. Blessed be the God of Truth.

—Esdras.

MAN, finding himself in a world of things and forms, believed himself to be a product of such things. Here he was in a world of facts, wonderful and awe-inspiring. What had those facts to do with his life and happiness?

He sought to reduce those facts slowly to laws, and in so doing, his perception and reason were quickened. The more knowledge he gained from the physical facts of nature, the more he felt himself related to the universe as a whole. Deeper laws were discerned and a deeper philosophy of life unfolded, bringing into play an intuition transcending reason.

Through intuition he found himself a center of all worlds and all things, united to all, and saw the cosmos to be a living garment clothing the Invisible Soul. In like manner he is favored

in having a living body wrought in the same pattern and drawing life from the same source as the cosmic body of the Oversoul. This brings a desire to worship the marvelous invisible power, which softens the harsh modes of mind and brings forth the pure intuition unchecked by false imaginations, fears, and anxieties.

Man is born in the image of God and of the royal line of the Christs. He becomes a Prophet, a Priest, and a King; having a strong, pure will (king), must interpret the symbols of the macrocosm (priest), and judge their motions and laws aright (prophet). The true priest should be able to interpret the spiritual meaning of all nature; in understanding he should be where the "above and the below" meet. As God's dress is the universe, so is man's dress. He corresponds in color, number, and vibration to the solar system at the moment of birth. He is clothed in the Zodiac.

The Zodiac is a picture of the garment of flesh worn by the soul during its earthly peregrinations. The Zodiac is the law which determines the color of the astral vibrations, the note, or number of the soul, and how it shall use its Divinity in physical matter, either for discipline, service, or both.

The Zodiac is the clock of destiny, the teacher of law. The Great Symbolist shows in His symbols that the mystic life of the soul is like unto the Over-Soul. These silent teachers, the stars, tell how mind is embodied in matter for a time and conditioned by matter until mind shall rise above matter and control it. It is the Zodiac which teaches this law.

Man is born of dust, his earthly Mother, he is also born of the unseen Father in a world of wisdom and causes. The growing mind of man is inseparable from the universe. The Zodiac teaches primarily how the spirit, through the Logos, becomes matter. Matter and force are not created nor destroyed, but in a ceaseless motion and transformation bringing about all changes.

The starry firmament is a subject to which no one can be indifferent, and of which no one ought to be ignorant who aspires to the dignity of a rational thinking being. We instinctively turn our faces for an upward view at the close of the day, praying for an enlarged understanding, for the heart of man needs a nobler language than mere words. His love desires to encircle the universe, and to gaze at night into the vast starry solitudes satisfies him.

The Greeks symbolized the play of the gods with the cosmos bringing the soul into matter. Bacchus, we read, in his sport with the cosmos had a dice, a spinning top, a ball, apples, a magic wheel, a mirror, and a fleece. The magic wheel represented the building of the universe; the mirror showed matter to Vulcan who, when he saw himself reflected, became a partial soul; the dice, a city four-square, also symbolizing the four great cycles in the heavens, the four points of the cross, and the four seasons; the fleece was the robe of initiation; the spinning top or pine cone with the flying wheels like a spiral whirl, represented the forces of creation playing around the pineal gland. Many, indeed, are the symbols of these different creative energies termed the gods.

The first sign of the Zodiac, Aries (♈) corresponding to the head of the man, is the seat of consciousness, the symbol of which is a Hare or Ram fleeing away from the darkness and looking backward. It is the place of exaltation of the Sun, turning his back on the darkness and crossing or passing over the line, bringing new light and life.

The next symbol is that of the Bull, Taurus (♉) falling into the mud with bended knees. It stands for the motions and emotions around

and in the human soul. In Egypt the sacred Bulls, Apis and Mnevis, denoted the creative spirit manifesting Itself on earth.

Gemini (♊) the Twins, represents the Divine Substance, Mind, evolving through consciousness and motion (Aries and Taurus). That is why we give the planet Mercury as its ruler, the planet of intellect and perception.

CANCER (♋), the breasts and thorax of the grand Solar-Man, denotes warmth, nourishment, motherhood, the breasts, and the Breath; all under the symbol of the Crab or the Egyptian Scarabeus, which is like an English rose-beetle.

LEO (♌), the Lion, corresponds to the heart, back, and blood. Being the home of the Sun it is one of the strongest signs of the Zodiac. Blood carries the psychic life-giving principle. To shed the blood means to pour out the spirit of life that a changed condition or redemption may ensue. The circulation saves the body from death and carries innumerable magnetic currents. The Leo type, Judah, is a person of great magnetic power whose words from the soul (prayer) have great power.

VIRGO (♍), the Virgin who holds in her hand a branch of ripe fruit or the Apples of

Para, represents the productive powers of matter, the harvesting. The Hebrew name Bethula—a Virgin or Branch—refers to the mundane harvest and corresponds to the digestive tract. These people, as a rule, have great discriminative powers, are very orderly; in fact, the whole sign is associated with Form and the creative principles of Form brought together.

LIBRA (♎), the Scales, correspond to the kidneys. The ancient Hebrew name of Libra was Mozanaim. This is the sign the Sun makes his descent. It is the sign of equalization, balance and desire, full of soul power, love, and Justice.

SCORPIO (♏) is the symbol of conflict, sex, earthy generation, ruling sex and desire. When control is accomplished the interior mystic sense is awakened. The symbol of the Scorpion or Snake denotes one who speaks not the Logos clearly or hisses, crawling on the earth, winding and curving or missing (Sin—CHATTAH). The creative principle is a mystic power demanding truth and love, and is symbolized by a straight line.

SAGITTARIUS (♐), the Arrow, is the next sign, the Hebrew name of which is Kesith, meaning an Arrow or quickness. Another sym-

bol is the Centaur, the man rising out of the horse or united to the animal; or, the Divine man rising out of animal-man. The Sagittarian type is quick to perceive, to act, and to prophesy. It is the Thought sign of the twelve and is associated with Aries—Consciousness, and Leo—Blood.

CAPRICORN (♑), the knees of the grand Solar-Man, is the Kid, Gedi, the common Scapegoat—"riding the goat." The Sun is here reborn after being in the grave three days. New life and vigor and lengthened day in the Northern hemisphere is the result. This type of character is very ambitious. The sign is always associated with Taurus and Virgo, being of the same elemental nature. Capricorn is the sign of Individuality.

AQUARIUS (♒), the eleventh sign of the Zodiac, is the Water Urn or Delhi in Hebrew, signifying spiritual baptism. It is the Soul sign of the twelve, and is associated with Libra—Desire, and Gemini—Substance. It is a sign of Association.

PISCES (♓), the Fishes or feet, is the secret symbol of spiritual fecundity or spiritual quickening. The Fish here meaning that which rises out of the unconscious (water) into the con-

scious. The five loaves and two fishes denote the five senses and the two superior faculties in man. Pisces rules the Will or the soul in action. It is associated with Scorpio—Sex, and Cancer—Breath. The breath receiving the first action of will.

Thus we have in the Zodiac twelve characteristics corresponding to the twelve signs. The sign ascending indicates the dominant characteristic. The very names of the patriarch Jacob or Israel, correspond to these characteristics. The names of the Zodiac in Hebrew are simply the names of the twelve sons of Jacob.

Now, Jacob in Hebrew signifies an arch or vault, and Israel "that which is put in order by the power of God." The great structure of the blue sky is set in order in the perfected mind of man, arranging his brain faculties in order, endowing each structure with a certain distinct faculty, concealed in the names of the Children of Jacob, revealed a little in the blessings of Jacob and those of Moses. (Read Gen. 49.)

Reuben, "Thou art my first born, my might, my first born, the beginning of my strength, the excellency of power." Reuben means that which is built up to see or perception, the first and fundamental faculty of mind in different stages, orders, and degrees, of consciousness.

Simeon, the second son, means to attend, to understand, a hearkening, always the second factor following perception.

Levi is the third son. Brethren, are Simeon and Levi. The third faculty of mind means to combine, to couple, and associate. The tribe of Levi were priests to present the forms, rituals, and symbols suggestive of truths which should remind man of his dependence of God. The priest should by voice, dress, action, and symbol interpret and measure the days, seasons, and works of Divinity.

Judah, the next order, signifies to show forth, to point out, to manifest, and praise. From Judah shall come out a perfect soul, a Messiah. Spiritual things flow into the soul from Judah. Oratory, praise, prayer, and song flow from the (Leo) tribe of Judah. "The scepter shall not depart from Judah."

Dan was the fifth son. Judgment is denoted by this word, determination, and decision; to judge.

Napthali, the sixth son, signifies to combine, to combat, opposition, the organic principle in man, secret sin in which he wants to rest, so opposes his onward growth.

Gad, the seventh son, means to labor, to pierce, to penetrate, to form and cut. It is the

function of memory, both of soul in its birth-fashioning and the intellect in its reasoning.

Asher, the eighth son, means to guide, direct, right choice by which volitions are expressed and motive powers are engendered.

Issachar, the ninth son, means a laborer, he who works for compensation only, or the faculty of selfishness, "became a servant unto tribute."

Zebulon, the tenth son, signifies conjugal love, to revolve, turn, the faculty of all social relations, "a haven for ships."

Joseph signifies to add, collect, and sustain; note the relation of Joseph in Egypt and the explanation of the nature of Joseph, the earthly father of Jesus.

Benjamin, the twelfth, the product of sorrow, labor, cultivation, conscientiousness, or Benoni, born into the world through great suffering and pain.

When these faculties are brought together in proper function and action, the circle of understanding is complete, according to the likeness of God, symbolized as a circle, ☉. The assignment of different parts of the body to the rule of separate constellations is in perfect harmony with the correspondence which exists between physical function and special faculties of the mind. Neglect one faculty and negation or dis-

ease follows, which will be seen by the study of mathematics and motions of the solar man. We cannot break this law, for we have to harvest our own thoughts; the harvest or season is determined beforehand and can be measured, or this is the science discovered and rediscovered in different ages, seen in the writings of pure astrology. The religion of the ancient priests were the truths of the science of the Solar Man or Logos. Remnants of these rituals remain to-day, many of which are distorted and are wisely called superstition. But what is a superstition but the shadow of a truth or a misdirected truth?

V THE SPIRIT OF VENUS



For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God; and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall unto her.

—*Wisdom of Solomon.*

AS THE soul descends into matter it rehearses its past experiences and renews its hopes and purposes. From the nature of the Logos it recovers the memory of its law of physical birth. It descends and surrounds itself with certain planetary vibrations which discipline, nourish, and advance it in its lessons of creation, and God.

The soul is dominated by matter, we have said, until matter responds to the will of the soul. She is the center of all cosmic forces and interprets these forces according to the will and the desire of the individual. The soul is the link between the spirit and physical form.

Soul is the image of the Eternal, the spiritual germ unfolding in man. Little by little the soul power rises above and modifies the will of the

individual. As this consciousness ascends, the individual learns to act from a center within, which is the soul, instead of being tossed and swayed by impacts from the circumference without.

In the earliest stages of evolution, which we might call the Adamic period, the physical senses are first opened; and so, much of his worship is due to the wonder and awe of the physical elements. He loves the god of thunder and fears the god of lightning. Hercules is his god, physical prowess is his delight. Later we find him evolving a keener intelligence, and later still a spiritual knowledge.

Consciousness does not vibrate, it is the form and the lower mind which vibrates when memories are recovered. The past and the present are merged in the Logos, or the law would be forgotten. We are now where the "above and the below meet."

Clothed with the glorious dress of the cosmos, man corresponds in color, number, and vibration to the same in the solar system at the moment of birth. This is known to the mystical student, for he sees at birth, which the mathematics of nature decide, the purpose of incarnation which is told in degree and sign.

A map of the heavens, then, is an imprint of

the physical sheaths of the body and indicates, like a clock, the plane of will and consciousness the soul works in through the body. In no way must it be understood that the stars, planets, or orbs of light, rule or influence the affairs of the human. They act as indices, showing how far the soul has traveled or has to travel, the strength of will, the objective and subjective thought, the individuality, the play of finer substances and motions in the body, the action of desire on and in the physical form, the physiology and occupation and the social functionings of the soul in the present incarnation.

Let us study the planet Venus,—purity,—whose number is six, and whose homes are Taurus and Libra. Taurus is its physical home, Libra the mental and artistic point it loves to dwell in. Venus teaches us the harmony in all things. She reveals many of the secrets of periodicity when we attune ourselves in a purified love. She is called the “Shield of David.” Now, David corresponds to the sixth creative day in which man discovers he is created in the image of God. This discovery only comes through real service, and Venus is the planet of service, though she has often been called the seducer, entangling us in matter, the creator of trouble, strife, and pride.

If we wish to serve the Lower-Self we receive sharp impacts from without, if we wish to serve the Higher-Self we act from the soul's center, which gives us inspiration, courage, and molds the outward disturbances, bringing all into a sweet harmony.

The sign Taurus is a home of Venus and shows great indecision in the Taurian type. The symbol of Taurus is a bull falling into mud on bended knees, an expressive symbol, as we have seen, for the soul plunges and struggles aimlessly without purpose, it seems, and so, the will of the Taurian is strangely spasmodic. The Taurian type asks again and again, "Shall I serve my body with its physical appetites, or shall I serve the One Self, or the One Life?" Hence, Taurus is noted as the sign which disciplines the will, which comes under the planet Mars, ruling a part of the heavens immediately above the eastern horizon.

Each soul, then, is under one of the twelve signs, or under one of the "labors of Hercules." To evade the problem indicated through any particular sign is to bring pain, sickness, and anxiety, but an acknowledgment of this lesson to be learned is bliss. "If I injure another I injure myself." Learning this lesson, the soul advances; without it, it is crushed by the oppos-

ing Mars. Nations, like humans, rot and die without Venus or love-sacrifice.

Venus gives beauty, grace, true self-restraint. She shows us the natural adornments and polish of the soul. She is always beautiful, and shows the noblest in man is beautiful, born of and from the Eternal Self. Religions, literatures, governments without a touch of the Eternal are flat, arid, and worthless. Religion without the artistry of Venus, whether in architecture, music, or the poetry of service is certainly nondescript, and no sermonizing can replace the desired artistry of the soul.

Each sign of the Zodiac indicates what new revelation the soul wishes to acquire. The Zodiac touches every nerve, gives life to every breath. It is Nature's wardrobe clothing every living form.

Each planet has two aspects or homes, a positive and a negative, a dynamic and static, masculine and feminine. The masculine is wisdom in action, the feminine is wisdom reflected, or static in form. Therefore, all nature is wisdom reflected through the spirit of Venus. One aspect of the Logos is veiled (Wisdom), the other aspect is unveiled, and only is She unveiled in Her grander beauties through the power of love. In all great religions this is mystically

known as the Mary of the earth, the Mother of God, the static soul full to overflowing.

The mission of Venus, whether in Taurus or Libra, whether she shines as a morning or an evening star, is to bring us from the Lower-Self to unselfishness in the Higher-Self. Her masculine home is Libra, the artistic, ethereal sign, and souls incarnated under Libra are so often detached from the earth and its problems and pleasures. Six is a mystical number meaning unbroken service, unalloyed pleasure, known in art, music, and religion.

Libra souls feel the longing for detachment, and hence their rapid changes from melancholy to gaiety. Taurian souls are lovers of solitude and nature-lovers generally, and both are lovers of the beautiful, and in a peculiar way welcome death.

These Venus beauty-lovers often go to the beauty of nature to worship rather than listlessly and restlessly listen to the rhetorical sermon. The emotional nature of Venus has true spiritual value, and the esthetic nature is not satisfied without its expression; and so, we love stained glass windows, the processional hymns, and the ritual which brings forth the leap of a great emotional appeal. Blessed are such churches which stimulate art!

VI THE SPIRIT OF MERCURY



Some men by meditation, using contemplation upon the self, behold the spirit within, others attain to that end by philosophical study and its realization.

—Bhagavad-Gita.

CHAOS must be brought into order and Venus must control the fiery Mars, assisted by the powers of Mercury, which is a vibration in nature known to us through the sense of touch, of hearing, and later giving us understanding. We read that Mercury leads the very gods into battle, which means that for a time, until understanding enters the heart and mind of man, the physical powers seem to clash and fight.

The planet has a dynamic masculine or wisdom aspect in the sign Gemini, and the feminine aspect of this power is in the sign of the Virgin—Virgo, a word which means “fullness.”

A soul incarnated with the powers of Mercury finds that his dearest wish and deepest spiritual aim is to acquire knowledge. Never so happy is he as when he rises to heights of wis-

dom and intellectual power, and with refined senses feels and knows, and so worships the invisible powers. He makes his union with the Divine through Gnani Yoga or knowledge, and with this deeper understanding he can heal with touch and word. The sense of hearing is also spiritualized, for he can listen to the "Silences of the Logos." He is truly the fighter for wisdom, and loves to clear for action against dogma and narrowness of mental vision.

The fiery Mars is friendly to Mercury. It gives him zeal and fire to separate errors and to make clear that which was clouded or distorted.

It is known that the Mercurial type has a peculiar cross. He is restless and cannot discern the Divine Plan until sense and body are calm.

The feminine aspect of Mercury (Virgo) is Mary, the Virgin, and when that fullness of understanding takes place, Mary immaculately conceives. The Divine Announcement follows, a Divine Son, One with understanding, Light (Jesus) is come forth and becomes a true Savior, for He knows He is born from above, the spirit of understanding descends upon Him.

Without Mercury or knowledge man wishes falsely to have an immortal-mortal life. He is afraid, through ignorance, of death. Ignorance always throws a dark and stupefying veil on the

unhallowed mortal, and by unhallowed, here, we mean one who is not giving full expression to his powers.

Without Mercury we would have darkened vision, a fear of death, and love would have no free, true action. To the student of spiritual correspondences in nature, when Venus joins Mercury in good aspect, the soul expresses its own beauty in art, music, and poetry. Venus aids Mercury in purifying and cleansing the mind from its darkened condition. Venus gives us fellowship; Mercury gives us wisdom, responsibility, "Blessed be the God of Wisdom." Mercury assists us in entering the realms of nature, to watch her operations and to become acquainted with her transformations and transmutations.

Seven steps are there in this approach to the kingdom of kingdoms.

First:—Innocency—The soul is likened to a "little child."

Second:—Initiatory—The "little child" enters the temple and psychologically scourges the "traders" and "money lenders," symbolical of false activities in the living temple of man.

Third:—Selection—He will do the works of "My Father," for the soul is now fit for communion with the inner Self.

Fourth:—Crucifixion—He can forbear with evil and forgive, and is ready to pour out his blood or the spirit of life for the sustenance and salvation of his lesser brothers.

Fifth:—Transmutation—He turns the water into wine; that is, turns the unconscious into the conscious, death into life, sickness into health; can give sight to the blind, for the veil of the temple is rent.

Sixth:—Purification—The mind having come from its impurity in its association with matter, and having attained Self-knowledge, it remains in a pure state, and has received the consciousness of Consciousness, and this leads us to the seventh step.

Seventh:—Ascension—In which man becomes Divine, uniting all men, animals, plants, minerals, and elements in himself. “He leads the very gods into battle,” we have said, which means he has that discrimination between the Real and the Unreal.

Mercury, then, sees and knows that the outer worlds are connected harmoniously with him. No atom or man stands isolated from the Whole. Mercury is a god-like power which makes it possible to receive the knowledge which descends from above. We can well understand the ancient symbol of Mercury with

his wings of courage, his wand of truth, and the cap of concealment or discretion in holy things.

At back of each mortal is the thinker who exercises various powers and notes all spiritual acts. The spirit of Mercury fixes our understanding and reveals the images of the One. Mercury, from restlessness comes to tranquillity, peace; from chaos he restores order. He is a spiritual germ unfolding the powers of soul on its pathway back to God.

VII

THE MYSTICAL SUN AND MOON



The soul is as a spiritual sun, corresponding in all things with the solar orb. Wherefore all they who, by virtue of their constituting for men a full manifestation of the powers of the soul, have been to them as a redeeming sun—have been designated sungods, and invested with careers corresponding to the apparent annual course of the sun. Between the phenomena of this course and the actual history of the perfected soul is an exact correspondence, requiring for its recognition but due knowledge of both. And it is because the soul's history is one, and this is a history corresponding with the sun's that all those who have earned of their fellows the supreme title of Savior of men, have been invested with it, and represented as having exhibited the same phenomena in their own lives. Thus the history ascribed alike to Osiris, Zoroaster, Krishna, Mithras, Pythagoras, Buddha, and Jesus, has not, as sciolists vainly imagine, been plagiarized in one case from another, or borrowed from some common source in itself unreal; but it has been lived, spiritually, by men themselves indicated by those names. And, being the history of the soul of the Man Regenerate, it corresponds to that of the sun,—the vitalizing center of the physical system,—and has accordingly been described in terms derived from the solar phenomena as indicated in the zodiacal planisphere. Thus the soul's history is written in the stars; and the heavens are her chroniclers, and tell the glory at once of her and of God. A Bible is always a hieroglyph of the soul. And the Zodiac is simply the first and most stupendous of Bibles.

—*The Perfect Way. II. par. 46.*

MAN is the center of his own world and that center is symbolized by the dot in the center of the Sun symbol ☉.

Our Sun is in the center of his own system, and this system is a center to a yet larger system, and on to incomparably larger systems, until we reach the Supreme Center of all things.

So with man, as he broadens his consciousness and intensifies it he reaches his own changeless center. The macrocosm is again the teacher. All actions, aspects, and motives in nature are within himself. He cannot lay blame upon the aspects of the constellations as the old astrologer taught, for these aspects and angles of the world without represent himself as a looking-glass reflects the object, clean or unclean, noble or craven.

Understanding these principles, and strengthened by a moral will, enables him to meet every obstacle in the arena of nature's conflicts. He sets no bound on his thought, he is fearless, and he knows that he cannot be bound in thought by the external world, no more than lines can bind space.

The soul of nature is symbolized, we have said, by the Sun. Through the heat of the Sun the Supreme and Invisible Ruler is felt, and

through its light the Invisible Ruler is seen in motion, law, and number.

As the Sun of the heavens is only an atomic part of our solar system, so man's soul is an atomic part of the Divine Soul, each responding to universal order. Nature is but a symbol and, in her last analysis, an interpretation of the Divine Soul or macrocosm.

We have no spiritual designing in nature without the aid of the Sun in the heavens, and there is no spiritual designing in the form and growth of the physical man without the aid of the sun of the soul. We should disabuse ourselves of the notion that the soul is a kind of spiritual essence which is in some peculiar way distinct from the individuality, as something that can suffer apart from the individual. In no sense is the soul a principle apart and distinct from the individual, no more than we can consider the Sun apart from the heavens.

In the great religions of the Past there were two cults, a Sun cult and a Moon cult. One sought power and understanding from the soul in prayer, truth, and universal charity; while the Moon cult were led largely by the imagination, and so became idolators, rather fearing than worshiping the Gods (energies). This cult, being ignorant of wisdom, fell into fears,

and tyranny followed, both individual and collective.

The mind of a nation which fears easily falls a slave to tyrannical laws of cults, creeds, and clans. The nation which gathers its essence of understanding from the soul becomes noble, ascends, and has dominion over lesser nations and minds.

The old mystics taught to their initiates a peculiar axiom: "Take the Moon out of the skies," says the Master of Secrets, "and bathe her." The candidate understood this to mean that he must purify his thoughts, sympathies, and imaginations, or his judgments would become impaired and blurred, just as a cloud before the Moon would hide the reflected light of the Sun.

In mysticism the Moon represents dogma, tradition, shadow; the Sun, the light of the Logos Reason often rebels against dogma, but mysticism ever invites reason.

The Sun had many symbols representing Holy Light, the circular wafer of the Eucharist, the Adam's apple, the Fruit of the Kalpa, the taking of the Sacrament, the One Divine Body becoming terrene or earthy, the One Divine Body becoming indrawn or eaten with the wine of love, the Divine Spirit entering into the as-

pect of nature called the Mother-Spouse or the Virgin-Mother.

The Sacrament symbolized the partaking of Divine Wisdom that man could be redeemed.

The twelve faculties of the mind center around a hidden center which receives inspiration from the soul of man, but that inspiration is not complete until the many ideas, imaginations and disquieting thoughts are unified. That is well pictured in the story of the disciple Judas Iscariot.

Judas, meaning praise, is a tax-gatherer or a man of Kerioth, which means a man of many cities, or a dweller in the multitude of thought, unillumined by the soul, one ever gathering thought, a tax-gatherer. But when the soul or Christ in man says, "Friend, thou art come," that mental faculty of gathering is no more. He gives the kiss. "It is the one," says Jesus, "that dippeth with me in the dish," which quotation shows that the mental faculty discovers its imperfections and associates with the Light. Judas goes out into the night and is no more.

Mystically, night is the nurse of nature, of prophecy, and of preparation. Judas signifies praise, and humbly says, "It is I who betray," that is, my false imaginations, my false praise is

no longer apart from thee. The sacred kiss unifies all.

The soul has the power through prayer to bring forth the Eternal productive principles which guide man to higher and higher knowledge and power, when man can say, "It is I. I have been apart from Thee." We cannot add unto the powers of the soul, we can but unfold them, and where false pride of intellect held sway, humility must take its place.

In pure astrologia the house of the Sun is the sign Leo, Lion, or Judah. Judah means praise, glory, nobility. When the Sun is exalted in a nativity we have these qualities of mind. But, when debased, we have the foolish pride of intellect, vanity, desire of gain. To wear the garb of glory we must be clothed with the Sun of Wisdom.

The number of the Sun Kabalistically is four, signifying the end of earthy things, or the end and completeness of things. Four is the symbol of the Cross. It is the fourth month when the human embryo is quickened and falls under the dominion of the Sun.

The Sun afflicted harshly under certain aspects during the fourth month of pregnancy indicates premature birth; the in-coming soul, having failed in the Past to triumph in wisdom

or to advance itself in the Logos, possibly through vikarma or akarma. "God moves in a mysterious way His wonders to perform." The law of balance or justice must be fulfilled.

The Sun in spiritual correspondences stands for the life-principle, wisdom, direct cognition and the rulership of mind, while the Moon, the feminine principle, represents the swaying currents and changes in the objective mind.

Holding the Sun and Moon in check is the fiat of Joshua, a name meaning "deliverer or Savior." Joshua was of the Sun cult. It is a monstrous story that he should command the Sun and Moon to stand still that the Israelites might conquer their warring neighbors. "Sun, stand thou still on Gibeon (an exalted height), and thou Moon in the valley of Ajalon" (the name of God or the Ordering, Vibrating power of God). "O soul! Be silent, receptive, bring the confused images of night to rest. No longer dwell on things changeable, that the God on High may make known unto thee His ways and laws."

We read further that Joshua proceeds to capture the five Kings (senses) and subdues them. The whole story being a fitting mosaic showing how the supersensuous power of the soul must overcome all lower warring forms of conscious-

ness. (Joshua 10, 14). "And there was no day like that before or after it, that the Lord hearkened unto the voice of a man." It was a day of the golden age of the Sun cult.

We have other Sun cult men in Gen. 41, 45. Pharaoh calls Joseph, Zaphnath-Panneah, which means the Prince of the life of an age, or Sun-cycle. Pharaoh also gives to him Asenath, the daughter of Potipherah, a Priest of On. On is another name for the Sun.

Adam, Seth, Enoch, Noah, Abraham, Melchizedec, Joseph, Moses, Joshua, David, Solomon, Jesus are all of the Sun cult.

The first mention of the heavenly bodies in Holy Writ is the fact the Sun and Moon were "to divide the day from the night, and to give light unto the earth." They are "for signs" also.

The word day in Hebrew equals a duration of time, a long or prolonged period, as the "day of grace," "the day of visitation," "the day of judgment," "man's day." Day—YOM—means a period of time sufficient for the accomplishment of a specific purpose of creative power, not a period alone of twenty-four hours.

The perception of the light of the soul, Sun, its truth and law, is termed the "day-time of the soul." The Moon refers to darkness, ignorance,

natural propensities of passion, desire, pride, or a turning away from the Sun.

The Moon, in true astrologia, rules the first four years of a child after its physical birth, a secret not always known to the readers of astral science. And so, we see in the Moon variability, change, quick motion.

The Solar cult has left us secret interpretations of the same in the Logos-Manifest. Among them we catch glimpses of a god-like vision, understanding, and transcendental powers.

In India the Sun-cult had to retire into the jungle away from the Moon-cult. It was a strange mixture of souls in this old country, as in Egypt, ease and intense action, languor and ferocity, idolatry and the loftiest esoteric conceptions, tyranny and the lotus eater, the dreamer of strange dreams. It was a great battle, which should rule, the Sun-cult or the Moon-cult. As in the individual, so in the race, which shall ascend and bear rule.

In India, as in Egypt, the Sun-cult conquered, and the changing Moon-cult surrendered, and the victory of spiritual over temporal power spread the idea of Divinity of man. In India came the first born of the Sun-cult, Krishna—born of a Virgin, over-shadowed by the Spirit of the Universe, knowing no fear, is

initiated and begins his teaching in the form of a dialogue between Arjuna and Krishna at Mount Meron.

Again it is the Sun-cult doctrine of the immortality of the soul, its birth and rebirth into form, and its mystic unity with God. Full of poetry is the mighty system of philosophy taught by the Sun-cult Krishna. He taught God and truth in their infinite beauty and goodness, and how these attributes shall become conscious in man and fruitful beyond all others.

We have the Sun-cult in Persia, Mithras, who reconciled the light of Orzmond with the somber Arhimanes; in Egypt Horus (Sun), the son of Osiris and Isis. In Greece, Dionysius, who raised souls to life. Later the Messianic idea was born in the Sun-cults of India, Greece, and Judea; all harmonize them, and these nations were led into a knowledge of Eternal life.

Jesus followed, prefigured in all creation and in every great religion as the apostle of liberation and love-universal. Jesus, who answers the question faithfully, "Who am I?" "A child of God, doing the laws of My Father."

There are yet the two cults, the Moon-cult dreaming and often quarreling about traditions, separating themselves only through shadows, seeking information about God, and so, in need

of a priest. There is the Sun-cult living to-day, as in the Past.

“Listen within yourself and look into the infinite of Space and Time. There can be heard songs of the constellations, the voices of numbers and the harmonies of the spheres. Each Sun is a thought of God and each planet a mode of that thought. To know Divine thought, O Souls, you descend and painfully ascend the path of the seven planets and of their seven heavens. What do the constellations? What say the numbers? What revolve the spheres? O, lost or saved souls, they speak, they sing, they roll your destinies.”

—*Hermes.*

VIII

THE SPIRIT OF MARS



*The Body dieth when the Central will of its system
no longer bindeth in obedience the elements of its sub-
stance.*
—Hermetic Fragment.

MYSTICAL truths cannot be presented to all alike, hence the use of symbols and parables. Each symbol or parable has its place in awakening the intuitions of the soul. Every soul at some time becomes informed of the overshadowing Logos.

Before this transformation takes place, matter seems to dominate spirit; but later spirit gradually forces itself through matter and dominates it. Matter is the gown the soul wears while learning creative law, but when the gown is no longer necessary it drops back to its primal elements, is destroyed by the withdrawing of fire, and motion ceases in its original form.

The first thing we view in nature is motion, and the first thing we feel is heat. These primary conditions of nature are constantly at play. Heat gives to matter, motion; and motion raises matter to a higher receptive condition.

In the new motions of matter separations take place, and Mars is the separator, a planet much misunderstood. He separates that which has to be separated that the soul may pass on to higher planes of experience. If it is the will of the human to hinder his progress, accidents occur, we say, although there are no accidents; the word is a misnomer. If we fail to listen to the urge of the soul moving us on into nobler expressions, an arrest in our apparent progress takes place, and Mars' action then becomes the cross.

He vibrates through the breath on the unformed body of desire that desire may take on a new active motion. He is the planet of intensity and plays upon the will, or dominates the will for good or evil, unto those born in Taurus and Sagittarius. Taurus we remember is Motion, while Sagittarius is Thought.

Fail to progress in Thought or develop a new Motion, and we have to endure the play of Mars in our microcosmic self. Every change in all forms is the measure of a new vibration, a new motion, a new heat.

Man would tarry on the path of evolution, lingering to gather a binding chain of flowers, but he must pass on and on, for he must not forget that he is not alone mortal, but immortal.

Without this understanding, man entangles himself, bringing troubles and strife. He needs purification by knowledge, and the soul cuts to the right and to the left that the powers shall be free and enable him to attain virtue rather than the pleasures of vice.

This is the function of Mars, a function spoken of by the Christ as bringing a sword, the keen sword of Mars. It is the sword of the physical will, it is the brute courage, it is the spiritual hero or martyr.

The soul has to escape from the body if it would attain true knowledge. It must open the Seven Seals of its being. Consciousness must be drawn away from physical things if the lesson is to be learned, so Mars comes with his wave and banishes obstacles, therefore, he has been called the planet of war, of grief, of accidents. Grief often solves the great problems of the soul.

Fire is to the body what spirit is to the soul. Fire feeds the body as spirit feeds the soul.

When Mars is strongly poised in the spiritual horoscope, we have courage; the native is said to act from the center within rather than noticing the entanglements and frictions without.

When the planet is weak and uncontrolled, fiery desires, impulses, and conflicts result. The spiritual man can "fight without fury." The

fires of interior generation are within each one. Mars makes the leader, and when joined to Venus might dominates Venus, but it is the province of Venus to mold the fiery rays of Mars generally.

On the physical plane Mars is too intense unless softened by Venus.

When Mercury plays with Mars we have the mathematician, the physician, for he gives a strong magnetic current to the flesh.

His picture was that of a winged man and lion, the impersonation of human intelligence and physical strength.

It is well to watch the will when the planet Mars is in the eastern horizon, and watch the health when he is just below the western horizon, and watch the honor of the soul when he is shining in the Midheaven of a nativity.

The pure flame of Mars lights the elevated soul, then have we openness, generosity, fearlessness, and nobility; but if we are bent on destruction, the mind is not peaceful and pleasant, but quarrelsome, contentious, and sullen.

As the will becomes united to the Divine Will, even the physical substance follows a new life, a new power. To interpret Mars aright we must not think him the cause of accidents or sudden death. One suffering from such an accident

has failed to advance in the law of the Manifest Logos, and so, is crossed by fiery Mars.

There is in nature an arrest or contradiction, and sometimes we call it evil, but that is a groundless fear and brings about belief in evil.

Mars is a vital principle of the soul, liberating from one plane to advance to another. To hasten development, possess the powers of Mars through the banishment of fear, and the encouragement of the heroic in yourself. High courage indeed is necessary to lay hold of the thought of eternity of soul.

Mars gives devotion to, first, the Lower-Self feeding the physical body with his fires, and to the Higher-Self with the power of courage to know and do and pass on fearlessly.

In the present day Mars is freeing mind from many forms of matter, many beliefs, many shackles of mind. He is giving man ability to face Reality, to stand alone, and know he is immortal. The Arcane teachings show that man for a time is bound to cosmic force; it is wisdom to so obey until he attains to self-revelation, sees all the law as an arranger, and finds the voice of harmony in the world.

IX

THE SPIRIT OF JUPITER

24

*He noblest lives and noblest dies, who makes and keeps his
self-made laws.
All other life is living death, a world where none but
phantoms dwell,
A breath, a wind, a sound, a voice, a tinkling of the
camel's bell.*

—Kasidah.

JUPITER represents the growing mind rising above matter, seen in the half-circle and cross)+ or 24.

God's voice speaks to man through the eternal beauties manifested in the spirit of nature. Man is a channel for the expression of the spirit to rightly use its powers. When the fiery Mars is controlled through the spirit of love, a new feeling toward his brother man is felt, namely, Brotherhood, the expression of feeling, forgiving his younger brother the little error while passing through the fiery ordeals of Mars and the entanglements of Venus.

This new spirit is the Divine capacity broadening and making ready for an onward step; it

is the spirit of Jupiter whose celestial home is the beautiful Sagittarius, the symbol of which is a Centaur and an Arrow, both symbolizing Divine-man rising out of the animal.

Jupiter also rules the blood, and impurities of the blood are seen when the human does not respond to that spirit of brotherhood, or where he uses false powers, or worships the false gods jealousy, anger, and avarice. Blood is the first form which carries the conscious spirit. There is an occult principle in blood which can be best expressed by stating that blood is simply mind in fusion.

Jupiter watches over the second month of the foetus suspending the seed in a nourishing, gelatinous substance, the amnion. So this second month, the amniotic period, and the ninth month, Jupiter watches.

The spirit of Jupiter leaves aside suspicion, self-centeredness, and all habits of mind which would link us to the personal self alone. Jupiter is reason based on experience.

Jupiter's feminine home is Pisces, the Fishes, which in the macrocosm corresponds to or symbolizes Truth, or Peter, the Key to the inner kingdom, and when the Babe is seen to have the astral signature of Jupiter in Pisces at birth, we

know that such a soul readily responds to a fine liberality, fraternity, and kinship.

It feels that a spiritual thought ennobling its mind brings a definite harmonious mental change. Jupiter is the planet of good-will, an intelligent union with a higher law. Being dual in its working, half-man, half-horse, etc.

It is a foolish statement to say that stars rule or impose upon us this or that temperament. We fit ourselves to vibrations corresponding to planetary vibrations. The soul itself does not vibrate, matter feels vibration. Nature is Divinely numbered. She is pregnant with meaning. The symbolism of nature reveals the true sacrament of the spirit.

The macrocosmic or the celestial man shows the orderly process of his thought. Planetary influences are simply the forms which temperaments take or use in physical form, that is, some planetary waves feed the physical, others the mental, and still higher planetary waves feel the spiritual. There are certain limitations placed on the lower planetary waves, and the planet beyond Jupiter, which is Saturn, puts upon us these limitations, for man must be more than a social being with a physical body, for he is destined to know intuition, that is, to recover all his memories of the Past. He is destined

also to be prophetic that he can guide his lesser Brethren out of Egypt into the "Promised Land." He must also become illumined that he may even in this present age interpret Divine law, not as man says, with his limited creeds and dogmatic faiths, but as nature, the voice of God, says.

The spirit of Jupiter shining in man banishes the fear of death, through knowledge, the fear of evil, for the true Jupitarian man has the free-will to choose his actions. He is no longer under limitations like the children of Mars and Venus. He has a hint occasionally of direct cognition.

A planet is not a material force only, but a spiritual force of which the planet is a material manifestation. This force expands in man at the same time, in the same harmony and under the same law as a planet. The concealed wisdom in the stars comes not to man until he can control his passions and learn to wait in tranquillity. Jupiter leads us out of the animal limitations and invites us to check up through our reason every concept, every step we take in advancing our consciousness.

We are constantly making character, and that character is carried on into other lives than this. Jupiter is not a mystic planet, so the Jupitarian man does not always come into past memories.

He prepares though through brotherhood and kindness for that finer plane in which the memories of his Soul's Past may not be impaired.

The occult student must attain the spirit of brotherhood, i. e., no condemnation, no criticism, no reforming, no "thou shalt and thou shalt not." Freedom is the goal of evolution and there are no limitations to the soul's splendor, when free in the knowledge of law.

X THE SPIRIT OF SATURN

h

*For things Divine are not accessible to mortals who
fix their minds on body: 'tis they who strip them naked
that speed aloft unto the Heights.*

—Gnostic Fragment.

WE must restate that there is the same harmony at work in the human soul as in the Heavenly Man or Oversoul, the same revolving within and without, the same breath, the same eternal unit law. Everything is catholic, universal, all-inclusive. Lessons can be learned at every stage of this grandly unfolding mystery. It is the One Universal Catholic Church, visible and invisible, with no priesthood.

We have all the sciences synthesized to bring the lover of science to worship; wisdom and justice of law to encourage the philosopher; the universe full of changes within a universe which changes not; the universe full of relational arrangements, plans and methods, but One Plan, showing a passion, beauty, and sublimity wholly satisfying.

Man's mind is as varied as nature is varied,

related to all planes of understanding, all planes of feeling, all kinds of personal desires.

Moved by the spirit of devotion, baptized by the living faith which endows the soul on its journey of knowledge and becoming—moved by the spirit, man grows into his mental and spiritual majority slowly but effectually. He comes into the higher vibration of the Logos whose symbol is the wonderful Saturn ♄, a cross above two semi-circles, symbol of a check. Why? To hold down the material mind and the physical appetites. Withdrawing from the pursuit of pleasure he seems not a little cold and calculating. He discovers power is not of the body but the higher Manas or mind.

Saturn's vibration is dual, masculine in the sign of John the Baptist, the Waterman or Aquarius; feminine or receptive in the elemental, instinctive, and restless Capricorn.

One plane of Saturn's workings is with the very beginning of time-forms. He works with the chemistry of cells, bones, coal, and lead. He builds, organizes, lays foundations and tests his work, always *tests* his work. Saturn or Satan is a divine blessing. Thanks for the angel Satan. He wishes his foundations in the form-world perfect, and the mystic aspires to that condition of mind and heart where it shall no longer be

necessary to submit to Saturn's testing or Satan's temptations. "Lead me not into temptation." "Let my heart be at one with thee," is the very center of the Lord's Prayer.

The second aspect of Saturn following immediately after the test, Matthew (Taurus) IV is the illumination of the soul divested of its earthly vestments, on the mount of understanding accompanied by the twelve powerfully prepared faculties or disciples of mind.

"No man hath seen God at any time," is the pregnant meaning of Saturn's first aspect.

"Blessed are the pure in heart, for they shall see God," is the second aspect or corrected perception of Saturn. It is in the divine plan that the outrushing nature of man, the physical expanding of Jupiter, shall be sifted and checked. Saturn destroying his five children is a Grecian myth holding a priceless mystical truth. The outgoing mind submits to a mystical contraction or binding, or an activity with lesser motion, lesser conflict. The soul must be disencumbered or stripped of its grosser garments of matter.

Blessed be Satan who divinely calls us on from the bodily senses in Saturnian years to greater bliss, deeper passions, a grander birth.

Saturn's vibration is always an important study in a nativity. It checks and arrests the

desires. It is a law unbreakable as truly as a larger circle can circumvent the lesser circle. Satan's dictum, Saturn's demand—for the two terms, Satan and Saturn, are interchangeable—is then a state of body and mind to respond to finer vibrations in the Logos. He expands by contraction.

The unveiling begins. Senses throb as keenly as before, but under the leash. He knows the vague longings, the fantasies of the lower man are to be satisfied. He sees the way of Sin (Chattah—to miss) has led him from the path of ascent. The Hindu has a pretty carol describing the longing of the soul in such a day:

“O, World! I faint in this thy multitudes
Of little things and their relentless feud.
No meaning have I found through all my days
In their fantastic maze.”

“O World! Still through the hours of blissful night
The wisdom moon her benison of light
Outpoureth where the sacred river seems
From heaven to bear sweet dreams.”

“How soon, O World, beside the Ganga shore
Through the long silent night shall I implore
The mystic name. How soon in Ganga's waves
My sin-stained body lave?”

Saturn reveals the first consciousness of the Self. New and finer perceptions are born. “Be-

hold, the day is come," saith the Lord (Law) "that I will make a new covenant with the house of Israel, and with the house of Judah (Sun) not according to the covenant I made with their fathers: . . . I will put my law in their inward parts and will write in their hearts."

Justice in what we do—a proper discipline—is forcibly brought home to the soul born with Saturn in Libra—a secondary exaltation of this planet.

Unselfishness in motive is the discipline of the soul whose Saturn shines in its masculine home, the Waterman or Aquarius,—John—the Love Divine.

Saturn quickens faith, first through solitariness (Saturn in Taurus), and then ridding the human Divine man of fear of death (Saturn in Capricorn). Death is a web the senses fall into through ignorance. The soul has not attained its immortality who fears death, for death is ever a change to something higher. Says the mystic Sufi (Islam, CLOTHED) :

"I died out of the stone and I became a plant,
I died out of the plant and became an animal,
I died out of the animal and became a man.
When did I grow less by dying?
Why should I fear death?"

"We have a building of God, an house not
made with hands, eternal in the heavens."

Under Saturn's beams the Past is slightly recovered. That which was hidden is no longer occult. Finer vibrations from the Logos manifest are felt. The soul has energies as well as the body which need to be fixed in life. We find Saturn rules the first month of gestation, guarding the human plasmic period.

He operates with digestion, allowing no evil mind to work with the miraculous processes of the spleen. So beware of criticism, petty talk, professional uplifters, beware of calling the brother a sinner, or the Malphigian cells will turn the trick against the player.

Bacchus wants tops to play with as a *child*, and universes as a man. Beware of upbraidings or climbing up some other way (mediumship) to truth which Saturn turns to chaos, obsession and madness. Saturn watches the chemistry of bones, cells and ligaments, and the action of the native's thought in mixing and sifting with this chemistry. So Saturn is blamed for rheumatism.

Man crucifies himself according to the Divine example, seen annually in the Solar Man. The lower dies that the Higher may live, a victory each soul lives that the ascension may follow.

"Choose ye this day whom ye shall serve," is

ever the first going forth to the soul crossing the mystic threshold.

The Saturnian man has a peculiarity in his first *solitudes*, in the desert fasting, i. e., turning over immortal truths for a finished period of forty days. Saturn tests the neophyte whether he truly wish to serve the present only or for all time; the temporal self or the Real Self. The Divine Presence needs the cleansing power of Saturn, for spirit-matter must constantly yield to new characteristics, newer beauties, diviner powers.

"Hallowed be thy Name," exclaims the mystic after closing the door in silence to the phenomenal world. Let my life be such that I shall give thy Name (Energies) its fullest expression. It is the divine order that man must cleanse his body before riding into Jerusalem—the Kingdom of Peace. He transfers the will from the body to the seat of the soul, acting not from the outer but from the center or inner.

"The things which had no visible shape take shape." Such is the spirit of Saturn.

XI URANUS THE MYSTICAL



Why are works of Nature so perfect? It is because each work is a whole, and because Nature works according to a plan from which she never departs; she sketches in a single act the original form of every living being; she develops this, she perfects it, by a continuous movement and in a time prescribed. The resulting production astonishes us; but it is the divine imprint it bears that ought to strike us.

.—Comte de Buffon.

THE flower of the mind blooms under Uranus. The experiences of the soul under Saturn bring enlightenment necessary to receive the great Breath of the Divine Fire. The soul in its ethereal body now responds to the Uranian vibration of the Logos, and the Paternal will becomes slightly unveiled.

Pure intelligence must descend into the lower planes of man's consciousness, for the real powers of the mind are hidden from the senses. The senses are uncontrolled while man looks outwardly for direction. Rarely does he act from the soul's center untrammelled, and so, becomes a child of destiny without plan.

Beyond the vibrations of Saturn, beyond the

discipline of Satan, the "agile splendors" of Uranus leap into expression, for he is the quick planet, an octave of Mercury. Note his symbol (♅) the circle under the Cross, or mind liberated from matter, the two semi-circles)(representing the conscious and subconscious minds united by the Cross)+(an esoteric hint given to the neophyte, concealing the two thieves on the Cross, united and rising into Paradise, or the spiritual nature rising through matter and perfectly balanced in matter.

The Uranian man understands the apparent chaos concerning matter. He can compare, analyze, and marshal facts *instantly*, for he is the very crystallization of thought, with the most active memory.

Uranus gives little notice of coming events. He sets free, and without warning, old mental deposits in us, opens to us experiences that test the discipline of Saturn. To make plain: suppose in the Past the neophyte had murdered another in anger, and during the succession of lives following, had not set himself free from the limitations of anger; the opportunity falls under the Uranian ruling unexpectedly. Say, hate suddenly possesses him, now hate revives old Karma, old mental deposits—and without warning the act is repeated, again murder is com-

mitted, followed by surprise, remorse, undoing.

Saturn does not emasculate Uranus for naught. It is not an easy task to explain even the symbol of Uranus to the rigidly objective mind.

Scripture writing is indeed a holy calling, and to "search the Scriptures" is the command of the Master to the neophyte. God's Word is written in His Works. The Gospel story of the Cross is the outer veil of a mystery universal. The Cross and its opposites is the Tree of Life—the Tree of Knowledge of Good and Evil, the first and last symbol of the neophyte.

Uranus then, unites the two opposites. It is the personal mind only which creates the two aspects of Good and Evil. It pushes itself in like a thief, insinuating itself between cause and effect. It judges by effects only. There is no mystic balance between the objective and the subjective.

The Cross is the symbol of the true Self, full of joy not *Sorrow*, it is the dividing of the Real from the unreal, perfection from imperfection. The physical pictures of the Cross portray suffering, sorrow, darkness instead of joy, laughter, delight.

The Hindu goddess Kali—Nature (or Mother Nature's energies)—crushing man, is pictured

ugly, but the *white* man crushed under her body smiles back, for Kali cannot crush the Soul.

"See," said Jesus to his companions, who finding a dirty, sick, dying dog, complained of its ugliness, its filth, "but see how white its tooth."

Uranus' vibration joins the opposites. It shares its life with the opposite, unites with "publicans and sinners" alike, for it is an emanation of the Logos which puts the pilgrim in touch with the Father, whose Law unites without separating. The Supernal Mind unites the opposites and ascends the mount of illumination untrammelled in the ascent.

The Son of Uranus, conscious of his immortality, is never in a hurry within though abnormally quick in his outward actions. He wastes no ideas on non-essentials, so wastes no time and is unjustly termed eccentric. As he turns over the pages of the Book of Life wonderful facts and forces are discovered in this cosmos of ours, a new universe spreads itself before his vision. The Uranian "knows, and knows he knows." The Logos is Self understood under his rays.

The occult Uranian vibration reveals law in that the subjective mind vibrates in unison with the Logos unmanifest. The objective mind may confirm this source of knowledge in reading "the

Scriptures of the Zodiac," for there is always "Thomas" the doubter.

True education is from within, verified in the changing world from without. The Logos manifest is the reflection of the Logos unmanifest. Nature is the Divine Mind-Logos in action. The Divine Mind or Father instructs His Son, His begotten offspring, concerning his Father, his Godhead, his Kingdom, concerning his Eternal inheritance.

The mystical Scriptures deal with universal laws of man, nature, God. These Scriptures are not historical but eternal and universally applicable to all men, all souls for all time.

Suffering means incompleteness, it is the thief or lower mind not knowing itself to be a King, having rule of the empire of lives or cells which compose the organism of the physical body.

The forces and powers of nature compel us to act according to law, or we are shipwrecked like Jonah, who is told to carry the Divine message to the Ninevites (worshipers of Nun, the Fish-god of plenty). Jonah hesitates at Joppa (the rounded form of sense), then follows the breath of the Logos, likened to a storm. Jonah must dwell for a time in the body (whale) of unformed, restless and misdirected desires three

days, until the Law (Love) opens up another opportunity and quickly restores Jonah.

Uranus is the seventh planet from the Sun. The Creator blessed and sanctified His work on the seventh day. The Uranian sees and knows his work is holy. Seven is his sacred number in the Kabala, meaning occult intelligence. It disciplines the fine motion-light in the body. Seven in the cosmos shows the lunar change. On the seventh day the babe's cord falls off. Seventh day the babe sees light for the first time. . . . (N. B.—The nurse should note this and protect the infant from light.) Seven denotes the reflective sense of light—clairvoyance.

There are seven characters of wisdom—James III, 5-7; seven years of repentance; seven churches of Asia; seven angels; seven trumpets; seven seals; seven makes a lodge; there are seven apertures of the skull; the seventh sign is Libra, the balance between the two minds already explained.

Numbers are understood by the Uranian, for the soul's observance is acute, being the teacher of his own Self. Seven is the superman who "can extract" the soul from the mortal body, the emotional soul from the desire body, and with mind unfettered sees cosmic evolution as a spir-

itual condition instead of a purely physical growth.

The Uranian man is ready to serve a moment, a day, a cycle of incarnations, ready to descend to earth to teach his fellow mortals their immortality. Let me quote a little gnostic epigram:

“ ‘But,’ Jesus said, ‘Father, behold,
A War of Evil has arisen upon the Earth,
It comes from thy breath, and ever works:
Man strives to shun this bitter chaos,
But knows not how he may safely pass through it;
Therefore, do Thou, O Father, send me:
Wearing thy seals I will descend (to earth):
Throughout the ages I will pass;
All mysteries I will unfold,
All forms of Godhead I will unveil,
All secrets of thy holy path
Styled Knowledge (Gnosis) I will
Impart to man.’ ”

The home of Uranus is the Waterman Aquarius, but of another aspect, not John the Baptist Aquarius, but John the Revelator Aquarius (♊). The wavy parallel lines of water (♊), the unconscious and the conscious flowing together or symbolizing the higher and the lower minds, joining together diverse points of consciousness. Such is Uranus, the man pouring out water, unbound in his consciousness, free in choosing his births. The soul is nearing its end of physical births, the end of its pilgrimages is in sight. It

incarnates voluntarily with the set purpose of *Service*.

The Uranian man is one whose perceptions quickly crystallize facts. He is a man with a broad vision and keen insight of the universe. He never tries to define Divinity. We find him the keenest student in occult and mystical science, and when Uranus is well aspected by Jupiter, the religious faculty is profoundly mystical. It is a planet that does not represent so much the mortal as the immortal. Its vibration is a fitting prelude to the more spiritual vibration of Neptune.

XII

THE SPIRIT OF NEPTUNE



*Wherefore I got me ready and made the thought
in me a stranger to the world-illusion.*

—Gnostic Fragment.

TO man, having transcended his duality or sense of separateness, Neptune reveals in a sensitive brain the vibrations of the Logos in a further restored memory of God, His law and name.

Duality has required, hitherto, in the experiences of the religious life, formularies, creeds, appearances and separateness. Under Uranus the two modes of consciousness were united, the objective to the subjective, a preparation for the Divine marriage. Neptune confirms the union of the soul with the spirit, the Divine marriage, the water made into wine. The mystic silently rises in wisdom above the changing opinions of the passing hour.

Under the Uranian wave the neophyte clarifies old mental deposits and under the same vibration we have the inventor, the eccentric who separates himself from the multitude. He knows

the meaning of "My kingdom is not of this world," and understandingly responds to all mystical utterances of great Souls. He can say to Mother Nature what the initiate always says at the Divine marriage, "Mother, what have I to do with thee?" He suffers no shocks from grief, has no blighted hopes nor elementary fears. Hidden memories, thwarted hopes were but the sheaths hiding the unveiling truth.

The Uranian is the law-giver showing reason and the intellect united to intuition. His soul, like Moses the Law-giver, is married to Zipporah, meaning beauty, virtue. This union of the Uranian to beauty and virtue endows him as the leader, the arranger, the word Moses meaning "arranger." To be married means to be united to the soul in spirit and is spoken of as was Zipporah, that she was "pregnant with no mortal" but throbbing with the new life of goodness and beauty.

When the soul is full to overflowing as Mary, she is said to conceive miraculously and her offspring is crowned in Light (Jesus=Light). Hermes was also miraculously conceived (Hermes=Understanding). This Light of the soul serves not only the time-hour but serves in the Eternal, conceived as it is of the Holy Ghost. The miraculous birth and finding of Moses by

a daughter of the ruler of Egypt is another hint of a mystery not quite unveiled, the water signifying the unconscious, and the daughter of the ruler means the ruling receptive powers ready for a new engraftment of the spirit.

The miraculous birth of Krishna in a cowshed; of Jesus in a stable, symbolize Light born where lower mental conditions held sway. Mortals are yet far away from the spiritual tide of these truths. Such teachers speak from direct cognition, direct Light. This Light, difficult to explain or even hint at its meaning, is that of Neptune's vibrations in the Logos manifest. It is the Light that reveals the Eternal in freshness and beauty.

Notice the soul born with Neptune well placed in the horoscope, placid in the silence of profound insight; he feeds himself while on earth as if he were in the kingdom of heaven. He prays consciously for that holy bread to give life and beauty to all. His vibration knows no opposition. He knows the right use of love. He is a reflector, flashing back the holy Light like a jeweled prism. He is a brother unto all.

The Four Great schools on earth have known of this spiritual liberation, a liberation which gives the right use of memory. The law of the Neptunian is that of loving action; so his words,

full of truth, command all nature to respond to his wish. He is the essence of power. He is at once the Prophet who sees into the Past and the future, the Priest who can readily use a symbol to veil or unveil an eternal truth. He is the King who has one will, noble and Divine—Prophet, Priest, and King.

The spiritual centers of the body vibrate in a new life full of virtue and new power. You will notice when Neptune is afflicted in a nativity there is a peculiar absent-mindedness with vagaries and ill-balanced thought. These conditions prevail only when the soul for a time is divorced from the objective mind in action. When Neptune is exalted and supported by other major planets the meaning of Nirvana, Rasa, Bliss is experienced in the functioning of the higher manas.

Neptune's vibration is of the spirit, beautiful and glorious, with the power to reflect that beauty and glory in nature. Its energy bestows in the world of changing forms, prevision, foreknowledge, unity. He can supply food from the "one loaf" to the great multitude, and yet there are baskets of fragments left. He lives the life of heaven on earth, the kingdom of heaven being within, knowing that in giving life to others he has more abundant life himself.

The pouring out of the life blood on the Cross is the joy of the Initiate, for blood represents only a conveyance of the spirit. To pour out the blood means to shed forth the spirit of new life and thus bring about redemption, nearness, an altered condition uniting all forms of life with no separateness. He lives in all forms of life at the same time, time and space being annihilated. He can at will see and know what is transpiring in any part of our planet. Having received the three great gifts, the gold, frankincense and myrrh, at the birth of this new life, or we might say, having a true will (gold), having the knowledge of the priest (frankincense), and the intuition of the prophet (myrrh) he goes forth as the teacher.

Sometimes this exaltation is referred to as a "white soul," as an "old soul," or again, as in the Gnostic Fragments states a "first-class soul." Such a soul is a forerunner of a new cycle, for he wears the seamless coat of Truth undiminished. Let me give a quotation: "The meaning is that when the soul receives the Divine Seed, the first births are spotlessly white like unto the light of utmost purity, to radiance of the greatest brilliance, as though it were a shadowless light of the sun's beams from a cloudless sky at noon."

We can join in this seraphic vision the glory of the prophet who said, "Out of Egypt (spiritual darkness) have I called my Son," or another fragment from the mystic Luke, "And he shall reign over the house of Jacob (an arch or dome of the sky) forever." The soul is no longer wrapped in swaddling clothes, but fully become, having attained the spiritual majority.

Spiritual truths are not a little misleading when historicized. The spiritual birth of the Light-Christ is a perpetual event, and discovered we can affirm like Simeon (perception) in the Past, who rapturously exclaimed when he saw the Embodied Light in form, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation."

Neptune is the eighth planet, and the eighth mansion of the heavens esoterically denotes death, change, and a new cycle, a cutting off, or circumcision of the flesh. It also means "the gateway of eternity." The vibration hides in its fineness supernormal knowledge. Neptune rises out of the foam of the ocean, we read, out of states in which mankind were ages unconscious of Divine knowledge.

A soul under Neptune's vibrations is in communion with the soul of man as well as the soul of the universe, possessing the suprasensual or

power and knowledge beyond forms, enjoying powers of pre-vision. It gives the rapture of a forward view of life, an unfettered spiritual knowledge. The soul in this exalted state is filled with the breath of God, an incarnation of holy Brahma, possessing reminiscence, not of one life but all the lives up and through all organic forms.

All true memories of the soul are memories of pleasure, beauty, of spiritual conquests and victory. Pleasure memories of the ordinary mind are easily retained, but more so of the soul, for the pleasure memories are never lost or forgotten.

The child of Neptune is early aware of the awakened centers not physical, through which he recovers memories of the beginnings of a cycle of manifestation, the very history of the macrocosm. Through these perfected soul-centers he feels the very Source of life. Nature's secrets are revealed, for such a soul is a perfect lover of truth, and all his spoken words—being truth—become effective.

The macrocosm is faithful to the Divine direction, and in like manner the microcosm or cosmic man is Divinely directed, bringing forth a gem-producing idealism, a Divine body which ascends unto the Father.

Reviewing the life of the soul, we see it ever an atomic part of the Divine Soul with powers like God's power, spiritual in essence. While the soul is enthralled in matter it seems for a time to forget it is a servant of Deity, and so, believes and enjoys its physical powers only, forgetting it enjoys these powers and will through God.

While in such form it has material desires and believes matter real, and so, is termed an "idolator," worshiping images, gripping to material things as of great value, and trouble indeed follows. But it cannot always act like a child, for the child must grow to maturity, therefore, the soul must, while in flesh, succumb to a rotative principle of matter in measured action like unto the Logos-form seen in the Solar-system. This rotative principle is the Solar-Logos, told many times in many ages in myth and mystery plays.

Matter is only a reflected power initiating the soul for a cycle of time, teaching the soul to unfold its vision, its power in Divine action. We have ignorantly thought of the laws of matter in terms of punishment, correctives administered by an angry God. We have perhaps wondered why we should be born in matter. It is to acquire knowledge and use of the soul's creative,

god-like powers, and under the finer rhythm of Neptune, it loves to correct or modify all its desires and wills, that it may partake more of the Will and Divine attributes of its Real Self.

This finer rhythm corresponds to the different hidden centers in the body, namely: the creative centers, also the psychic, phrenic, noetic, sympathetic, the whole of the cerebro-spinal system, and the aura. The virginal spiritual powers are awakened in these centers in silence. It is the winepress of the seven harvesters spoken of in Revelation, also the glory aura and the glory authority.

Neptune acquaints us with the seven cities in the human body, Ephesos, Smyrna, Pergamos, Thyateira, Sardeis, Philadelphia, Laodikeia, which are but the names hiding the sealed vital powers and spiritual processes in the living consecrated temple, the body of man.

XIII

HEBREW NUMBERS: THE PYRAMID

O Egypt! There shall remain for thee for future generations only fables that no one will believe, nothing of thee shall endure except words cut out of stone.

—Hermes.

THIS quotation is from the ancient Egyptian priesthoods, and how true today? How we delve, dig, search, and study the Egyptian hieroglyphs, the temples of Osiris in ancient Thebes (the City of the Sun), the solar Ark, crypts, pyramids, and the colossal, calm, mysterious Sphinx.

These ideographs teach celestial correspondences between man, the microcosm, and the Solar-man, the macrocosm. From the Egyptian priesthood and the Brahmins of India we learn the doctrine of the Solar-Light—The Logos-Light. The doctrine of the Logos-Light or the light of manifestation was interpreted by numbers, by the stars of the Zodiac commonly called the Book of the Law.

Numbers conceal supernatural or supersensual design, yet retain in their concealment a spiritual significance. The Hebrew numbers and letters hold the key which unlocks the language of uni-

versal principles. It is true that "the infinity of numbers is a fact proved to your mind, but of which no proof can be given of its materiality." The mathematician sees that the infinite in number exists but does not portray itself. "God is like unto a number possessed of motion and cognizes but does not reveal himself." The existence of numbers depends on unity, One. The whirring Verbum, Logos, or Manifest Name is number. Numbers stand for principles, not fancies, likewise for names in Hebrew Scriptures.

The ancients left to us a model for secret Masonry in the Pyramid (Gizeh), secrets the Hebrews "borrowed" from the Egyptians, pertaining to the measurement or the macrocosm and the esoteric building of the cosmos. These measurements are for the building of a perfect man or the type of a universal Church. (Ephesians, Chap. II, 19-20.) "And are built upon the foundation of the apostles and prophets, Christ being the chief corner stone. In whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

Numbers typify the generative principle and

conceal the rejected stone not used by the present builders.

The pyramid was not a fancy builded by mistake or without knowledge. From a pre-historic past it holds the lost secret of numbers. "An extreme precision," says one writer, "a thing at which the mind stands truly aghast and confounded appears to have presided at the operation and geodetic calculations of the ancient Egyptians."

There certainly was an intuition in humanity at that time which confronts the materialistic philosopher of today, an intuition which leads man to a perception of measurements and numbers spiritual. The lessons taught in this wonderful astronomical observatory are many:

1. It tells its own Latitude.
2. It tells its own age.
3. The circumference of the Earth.
4. The shape of the Earth.
5. The density of the Earth.
6. The days of the year.
7. The time of descent of Sun and Moon.
8. The distance from the Sun.
9. The planetary distances.
10. The equinoxes.
11. The precession of the equinoxes.
12. The revolution of the Dog Star, Sirius.

Certainly an early human race seems to have desired to aid a later humanity in learning time, measure and proportion of creation.

God does not teach by miracle. Was this teaching descended from Atlantis or was the Pyramid the rejected stone not used by the present builders while completing the edifice of man, we might again ask? Does it hide a lost secret? How old is it?

“Old Time, himself so old, is like a child
And can't remember when the blocks were piled,
Or caverns scooped, but, with amazing eye,
He seems to pause like other standers-by—
Half thinking that the wonders left unknown,
Were born in ages older than his own.”

—*Clarke.*

The Divine mind is constantly growing in man, always perfect from the first, yet requiring space, time, growth of cells, growth of mind and soul, all hidden and yet revealed in numbers. The following meanings are ascribed to the Hebrew numbers.

ONE.—Aleph, a silent Hebrew letter denotes unity and commencement; to join together; to subdue, teach, discipline. It is the symbol of oneness of God; unity of atoms, worlds, souls; the Macrocosmic Soul.

TWO.—Beth= b of bh. The root meaning is to build, erect, form or make. It represents

constructiveness. Two is a number meaning to revolve, to repeat, to turn. Beth means also a house, as Bethel, "a house of God."

THREE.—Gimel, to warm, cherish; to carry or bear. It defines receptivity, resurrection of mind; to lead.

FOUR.—Daleth, door, pendulum, vibration, evolution, the process of the creative mind, creative works (3+1). Also things terrestrial; a completed action of the Divine generation.

FIVE.—He, a window through which light comes. Divine Grace. Tabernacle measurements. Education, perception, a basis of knowledge. To marshal; put in order.

SIX.—Wau, a peg, nail or hook connecting service; therefore reciprocity; the human number. Perverted it stands for defiance to God's law, Goliath, Nebuchadnezzar, and so, sickness follows.

SEVEN.—Zayin, victory, spiritual perfection. The Holy Spirit's Work. Liberty; to finish, to perfect a covenant as in holy matrimony.

EIGHT.—Hheth, to gird, or defend. A new cycle. Resurrection or judgment completed. Death; a new First as an octave in color, music, days of the week. The Lord rises on the "eighth day," that is, the new first day. The number of

Jesus is 888 or its multiple is impressed on all the works of the Lord, names, and peoples.

NINE.—Teth, a serpent, to twist or curve; the three-fold trinity; finality of judgment; Divine completeness. The number measuring and completing all cycles.

TEN.—Yodh, to praise, power, another new First or Ordinal Perfection. Also to put forth the hand.

ELEVEN.—Kaph, disorganization. A wing; flight; to nurture, to extend. The Divine overshadowing. The new hope or wish of the soul in its involution toward matter or rebirth.

TWELVE.—Lamedh, to chastise, to train, to teach. Affliction; an onward impulse of soul. It is the number of governmental perfection, or factor of all numbers connecting government, whether by tribes, apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.

THIRTEEN.—Mem, a number denoting motion; to be active; to flow out.

FOURTEEN.—Nun, a fish, to sprout, or life renewed through form or manifestation.

FIFTEEN.—Samekh, to uphold, to sustain or draw near, to refresh. Samekh denotes Faith.

SIXTEEN.—Ayin, a silent letter denoting prophecy.

SEVENTEEN.—Pe, represents the Logos, or Word, a combination of spirit and order.

EIGHTEEN.—Tsadhe, a hook or scythe, meaning to cut down, to reap, or the principle of adaptability.

NINETEEN.—Qoph, to encircle, to be quick or give instant recognition of things in the objective world.

Resh is the twentieth letter. As a noun it denotes the head or the highest seat of Consciousness. It stands for intuition or the instant recognition and relation of things in the subjective world.

Sin or Shin equals the twenty-first letter, its name signifies a tooth, or to pierce, also engraftment.

Tau is the twenty-second letter, denoting to grieve, repent or to abide. In the alphabet of principles it represents the crucifixion or the intersection of the horizontal line of involution by the vertical line of evolution.

The frontispiece, the Gnostic Cross, is drawn after the letter Tau.

The four perfect numbers, 3, 7, 10 and 12, have for their product the remarkable number

2,520. It is the least common multiple of the ten digits governing all numeration, and can, therefore, be divided by each of the nine digits without a remainder. It is also the number of chronological perfection ($7 \times 360 = 2,520$). The key number of 2,520 is nine.

Taking this nine as the number measuring or closing all cycles, we may, as is well known, multiply it by any number, and it resolves itself into the nine, like all the different aspects of the Eternal and Divine essence which eventually return into the One Primal Source.

Nine unlocks the cycles of the First Great Cause, termed life-waves. Each wave is measured by a Polar Day, the earth's pole being the dial or time-piece of all the Great Cycles of our planetary chain. Note the pole's spiral motion is 50" of space in one hundred years, or 1" in two years, or 7,200 years to one degree. So $7,200 \times 360 = 2,592,000$ years, a Polar Day.

Nine, we have noticed, denotes a twist or curve, a Kuklos (Gr.) or cycle. A Divine Year is 360 human years. 1,200 Divine years equals a Divine Cycle or Age or 4,320,000 years. Since the last deluge twenty-seven Divine Cycles have passed, we are now in the twenty-eighth cycle or year, of which three seasons have passed. Other great cycles are measured in like manner. We

have hints in the Hebrew of Divine Years, seventy-two; Divine elders, seventy-two. Strange as it may seem, all these numbers and measurements are prefigured in the Pyramid of Gizeh.

The angelic teachers of mankind instructed well their adept pupils in the law of number, manifest in all nature's motions.

If we study number in its relation to the twelve Patriarchs, or the Zodiac, given in a former study, we shall see upon what basis the student of astral arcana rests his meaning of houses, mansions, domiciles or homes of the planets, and also how mathematical certainties may be computed which may later be verified in the acts or condition of a nation, cosmos, or individual.

XIV

THE SOUL IN ACTION

It was . . . taught that the souls of the Pneumatici (Spiritual), having lost the remembrance of their heavenly derivation, required to become once more partakers of Gnosis, or knowledge of their own pneumatic essence (not intellectual but spiritual knowledge therefore), in order to make a Return to the Realm of Light.
—Gnostic Fragment.

THE soul works or lives in various forms of matter, physical, feeling-stuff, and mental matter, and its actions in these kinds of matter are termed Karma, a much misunderstood word. Karma means action, it is an Oriental word and means in its purity, *good action* or a love of good action, which enables the soul to free itself from the shackles of matter.

Good Karma, therefore, would mean an action to obtain virtue. Good actions die not but constantly becoming more and more fruitful, beget other good actions in an ever-widening sphere.

Good actions come from faith primarily, and faith to the soul is what sense is to matter. It is a Divine touch given to every soul enthralled in matter. Faith is not a belief in a form or creed, but an essence, a leading of the soul. We must

cultivate faith and have faith in faith while we are working in illusory and changing matter. Realization in faith demands a constant effort with an intense desire, and is followed by peace, a static condition in which the Soul or Self comes into pure consciousness and knows all things and all knowledge at once.

From time to time we have had groups of men, saints, yogis, sanyasins, the Quietists, enjoying ravishly the realization of faith. This enjoyment is sometimes called Rasa (bliss) and urges the soul to bring others into the same bliss or enjoyment, known as the Evangelist or the true Gospeler who forsakes all "to follow me." Faith directs generously our sense of duty to matter and to all beings in the form of matter, and first frees us from the sin of condemnation. Without faith we fall into omissions of duty which are termed Akarma, a slightly different meaning to Karma.

Akarma might be termed an omission of duty in living up to one's highest or rightfully using our "talents." The soul's action in matter must go on and on ceaselessly, coming in contact with its own actions or Karma, with its own omissions, or Akarma, and every thought and action returns in a given cycle to the sender, the doer, or the actor.

If through a blind selfishness we have in all or part omitted a right action, we have for a time severed ourselves temporarily from feeling the latent powers of the soul, or temporarily arrested our spiritual evolution. The result is a feeling of restlessness, anxiety, and doubt; such a soul sees little beauty, has no aim, and is a trouble to itself.

Karma in reality is redemptive, while Akarma brings unpleasant states either in the present life or in other lives. These pleasant and unpleasant states are shown in good and evil angles in the nativity at birth. To the close students of true astrologia we have the meaning of retrograde motions, peculiar arrests in our success, unbidden delays and anxieties in our hopes and wishes, followed by an unsettled, curbed, and restless will.

Each student should try to fathom one of the petitions of the Lord's Prayer, "Lead me not into temptation, " let my actions be such that I shall meet temptation as a lesson for the adjustment or redemption of Akarma. Akarma brings more or less mental confusion followed by self-pity.

There is yet another kind of action we must consider, under the term of Vikarma. This is the harshest kind of action, signifying crime or

accepting a truth and willingly perverting its use. Vikarma, therefore, under the same law would result on the return of such actions to the soul in a disastrous birth, plunging it into most difficult limitations, mental and bodily. Such actions created, put the soul into the very hells on earth. The law of the Lord is just; and whether prince or pauper, all come under the same law.

We see, therefore, the earth to be a place of correction as well as a sphere to acquire knowledge. To some souls it means correction, but to all souls it means instruction. Some souls are beginning their lives in the material phenomena, and so, like children are limited, knowing little of the mental world. Others again, are less limited and are learning the discipline and rule of mind, while other souls are yet perfecting themselves in spiritual experiences. But to all faith is necessary, through which we get wisdom and virtue.

Truth is the same at all times. Every soul is measured and numbered by an absolute standard, merit, and defect. It is all recorded in the Silence of the Logos. "Every hair is numbered, and not a sparrow falleth to the ground."

Our actions fall under one of three groups, Karma, Akarma or Vikarma. They produce

and grow and we gather the harvest at a time not of our own choosing.

Man is ever the center of the Universe, and the center of all his lives and actions. In this center must he establish faith, mystically spoken of as the "dry land" (YABISSAH), created on the third day, which numerically stands for involution and evolution; or the "dry land" we might say, is the symbol of faith which shows from whence all growth proceeds.

Evil is sterilized by good action, the affirmation of truth. We must, though, add to faith knowledge while the soul is under the necessity of obedience to matter, and conditioned by matter. Knowledge gives mastery over nature's energies, mystically called "numbering."

The ascent from animal to man demands the ordering or numbering of the different energies, wills, and desires, until the human becomes the Divine man, when he sees himself as God sees him, created in His image—the heavenly man.

We do not make this law, we cannot mar it, but we can get the knowledge that we may use it, and to receive that knowledge is joy, realization, illumination.

"Thou art from of old, O soul of Man.
Yea, thou art from the Everlasting:
Thou putttest off thy bodies as a raiment
And as vestures dost thou fold them up.
They perish but thou remainest.
The mind rendereth them and scattereth them,
And the place of them shall be no more known."

"Serve not the idols of Egypt,
And let not the senses be thy taskmasters.
The soul passes from form to form
And the mansions of her pilgrimage are many.
He who will do the Will of God
Shall know the Doctrine."

XV

THE CHRIST LOGOS

*The Law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The judgments of the Lord are true and righteous altogether.*
—Psalm 19:7-8-9.

MAN, like the life around him, is a going-on process, never finished, one action leading on to another, one experience begetting another. It is human to wish to finish things, to have a finished religion, like a finished house or home. Yet there is no finish to his growth or becoming. The self-revealing soul is ever showing new beauty, and yet nature never does the same thing twice. Each day, likewise, the Solar Man is never the same, always seen in different angles and aspects traversing new paths, not the same path two days alike. Man's soul is nourished in this continual creation, this constant becoming, within a changing word, whose creator changes not.

Man is in touch with all life, all forms, all worlds. They conjoin in him and he partici-

pates in this life, seen and unseen. He inherits and partakes of the Divine mode of life, but he knows it not in his earlier evolution. He wants to know ahead. It is a curiosity in man, to know before, that he may finish things. Yet he early discerned a constant going on in nature, a constant improvement in creation, according to season, and cycle.

Perceptions were quickened, inference and reason strengthened, and authentic insight born. Within himself he found the power to interpret himself in his changing life, changing in rhythm with the moving Logos. The advance was slow. Notice the crude materialistic concepts of the Babylonians concerning the Solar-Man. Their ideas were that planets, suns, and moons were gods ruling him disastrously or otherwise. No thought here that he was the discerner of himself, that Mercury, Venus, Jupiter and the other planetary powers were in himself. The Jews went further in the study of the heavens and man, not like the Babylonians, who worshiped the starry deities. The Jew had been taught to worship one God. "Thou shalt have no other gods but me." During his exile in Egypt the Jew had received teachings from an advanced priesthood. Much of the Egyptian mysteries is embodied in Judaism. It was a wonderful ex-

tension of consciousness, from the known to the unknown, and was kept sacred and concealed in Jewish Kabala, concealed to save the truths from the false imaginations of man.

Imagination is a danger as well as a strength. One may scatter the energies of the mind through a false imagination. Perception in man is first aided by the imagination and grows slowly; inference and reason grow yet more slowly, while the use of the correct imaging faculty—true vision and insight—takes many steps, many births, many cycles of growth to perfect.

Traces of Egyptian, Judaistic, Greek, Babylonian thought are seen to parallel Christian teachings, festivals, and sacraments. It is not a little startling to discover this, but nothing to be ashamed of, nothing to be neglected, or *tabu*. It does not belittle Christianity to state that it holds symbols, festivals and sacraments of the Past from Greek and Egyptian empires.

We have freely quoted from the Gnostics already, to prepare the student for further study of the Christ-Logos pictured in the heavens. The Greeks taught, like the Hindus, a timeless and changeless truth, which could be revealed to all after appropriate discipline. This revelation was quite different from the Christian idea

of revelation through a person on a given date, place, and race. Conflict was the result. Revelation cannot come through another. The Greek Gnostics never succeeded in its conquest over the man-revelation of the Christians. Paul and John were of the Greek school and embodied the ethics of their writings and philosophy, while other writers embodied the ethics of Judaism. Many cults prior to the Christian faith leaned to the Gnostics, and others to the Jews, each striving to teach the worship of the one God!

Mystic Christianity nurtures these precious blossoms of truth, and waits. These truths encircled a central truth that the world without showed how man should conform with the Divine form or plan and become one with the Father. Nature stands for a moral, an ideal tendency, and man cannot break what nature plans. It is the destiny of the soul of man to attain this pearl of great price, this ideal seen in the Divine drama of the heavens.

The Zodiac is divided into three groups, the cardinal, fixed, and dual signs. The cardinal, Aries, Cancer, Libra, Capricorn portrayed the active powers, the driving and vivifying force of the Logos. The fixed signs, Taurus, Leo, Scorpio, Aquarius, indicate a steadfastness, repose and persistence of the Logos. The dual

signs, Gemini, Virgo, Sagittarius, Pisces, relate to the adaptability and harmonize the lower-self to the higher. This is the beginning of astral science.

There are four signs in each of these groups representing the four elements, fire, earth, air, and water, also called the Four Gospellers. Matthew is the sign of Taurus, the earthy plane of the cosmos, the Ox, in principle it stands for the fulfilling of the law of growth-physical. The man of light or the Christ, obeys all the laws harmonious to his physical being. Matthew's Gospel emphasizes the direct line of generation carefully. "I will put my laws into their minds and write them in their hearts." The law of man's growth is inseparable from the universe, "as above, so below."

The next Gospeler is Mark, "the shining one," the fixed sign of Leo, the Lion, the home of the Sun. Leo is a sign, mental and rational. The ideal is to shine or govern. The doctrinal nature and works of the Christ-man are carefully put forth in the Gospel of Markus, the minister of the hidden fire and blood.

Luke represents Scorpio, the plane of the soul expressing intuitional powers, and the spiritual parentage of Christ is greatly emphasized in a conversational affectionate note. Scorpio in the

old Egyptian Dendera was represented by the eagle in upward flight.

The next Gospeler is John, deeply mystical, universal, and spiritual. John the Divine, the Revelator, is Aquarius, the angel-faced man.

So we have the Ox, the Lion, the Eagle, and the Waterman, the four natures ideographed in the Sphinx (Gr. Sphingo=to join) of Egypt.

The Sphinx opens up a little of the book of the Solar-man. It is the joining together of the four natures, the head of a man, the body of an ox, the wings of the eagle, and the claws of the lion. "And the first beast was like a lion, and the second beast was like a cow, and the third beast had the face of a man, and the fourth beast like a flying eagle."—Ez. I, 10; Dan. VII, 4; Rev. IV, 7.

The Zodiac esoterically is divided into three books of four signs each. The *first book* is called the Redeemer or His First Coming, the Announcement or prophecy of the Promised Seed, corresponding to the sign of Virgo, an earthy, physical sign. His work (grace) is under Libra, a sign of art, love, and beauty. His conflict comes under Scorpio, and the fulfilling of his prophecy under the sign Sagittarius.

The *second book* is The Redeemed, the work and results of the Light of the Christ, and is in-

icated by the sign Capricorn, denoting the prophecy of deliverance; Aquarius, the sign next to Capricorn, denotes the results of work bestowed; Pisces denotes the work enjoyed, while Aries denotes the prophesied deliverance or the fulfilling of the Law.

The *third book* is the Redeemer's second coming, from Taurus to Leo, or April to August, a period in the heavens when the Sun makes his exaltation. Taurus denotes the prophecy of coming judgment; Gemini, His reign of glory; Cancer, the Redeemer's possession in safety; and Leo, the exaltation of the Sun in the heavens, denotes the prophecy of triumph fulfilled.

Thus we have a round from the Virgin, Virgo, to the royal kingly Leo. We still further have another division of the Zodiac, each book has four chapters of three constellations or decans. Thus we have thirty-six constellations with twelve signs, or forty-eight in all. This is the "speech" they "utter," the "Knowledge" they show "forth."

"There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psalm XIX, 1-6.

Life is a mystery which demands the highest

reason and the deepest faith to comprehend. We are all in some place in the Zodiac, reading one of the three books, storing up memories of Infinite Law.

XVI

THE CROSS

Today thou shalt be with me in paradise.

—*Luke XXIII, 43.*

How he was caught up in paradise and heard unspeakable words, which it is not lawful to utter.

—*II Cor. XII, 4.*

To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.

—*Rev. II, 7.*

BIBLICAL statements have three meanings which can be communicated orally or by symbol. A fourth exists, gained by a method of inner life known to the trained mystic. The four meanings are concealed in the Word Paradise, which word represents the three planes of involution of the archetypal world. It also represents Eden, a word denoting pleasure and delight, everywhere the pleasure received from the overshadowing power of the Elohim, grafting and planting the germs prepared that the soul of man should be made upright, perfect, and erect. Eden and Paradise really mean a prepared garden for the soul, in which it should enjoy the Divine activities. Paradise is made up from the letters P-R-D-S.

1. PASHUT, the material or exoteric religion made up of blind illusions of the material world and senses. The first five books of the Bible, the Pentateuch, are written in this sense, hence its difficulty of interpretation.

2. REMMEZ, an advanced step, using allegory and partly veiled statements.

3. DERESH, a higher step in understanding with a fuller interpretation of the hieroglyphs, allegories and symbols.

4. SOD, the fourth letter in paradise, was not communicated orally but gained only by souls in the loftiest state of contemplation.

The soul passes in experience through these four stages of growth until it ascends to the Father. The soul has to learn at each step of unfoldment that each material form in the visible universe is the expression of a concrete spiritual force, all going on and linked together—suns, planets, worlds.

Man moves through the symbolical creative week, step by step, day by day, and by *yom* and cycle. The soul progressing through these gradations receives many names, Adam, Noah, Abraham, Jacob, Moses, David, Jesus. The typical life of the last named soul, Jesus, repeats the principal features of each of the foregoing

characters. The allegory in the first chapter of Genesis typifies in symbol the soul moving on to its fullness, a perfect man created in the image of God.

The seventh day God rests and man rests in that seventh day when he shall have conquered ignorance, sin and death, when his will joins the Divine will and he ascends in consciousness unto the Father. The passion, crucifixion, resurrection, and ascension is the history of every soul. It is taught in the Solar-Man. It was taught in the colleges of sacred mysteries under the characters Osiris, Mithras, Zoroaster, Krishna, or Buddha. The step of each soul is the same, which is the spiritualization of matter until the body and its appetites respond to the will of the Higher-self and come under control of that self.

The soul feeling the need of a constant progression conquers and subdues matter, symbolized by the Cross. The four great steps toward perfection are four-fold in nature, four-fold in allegorical Scriptures, and four-fold in the Cross of the heavens, as well as four-fold in Paradise. Four means a finished action. The four rivers of Eden are the four physical functions of the body, the first of which is called Pison, to overflow, a Hebrew word really meaning circulation. The second river is Gihon, a word meaning that

which bursts forth into activity, and describes the breathing of the soul in its physical tene-ment.

The third river, Hiddekel, means constant moving and describes digestion.

While the fourth river denotes mingling and weaving together; propagation.

This story of Eden conceals the working of the soul in its physical growth. It comes under the meaning of Pashut, the first letter of the mystic Paradise, and represents the soul in material matter with its exoteric and material beliefs. The four rivers have their one source in God. To give this teaching in its full meaning would be confusing—"For they are as foolishness unto him."

When the spirit, which represents energy and will, is withdrawn from matter it ceases to exist. Four is the mystic number of the Cross, signifying a redemptive process in man as well as in the macrocosm. Through the movements of the Sun in the heavens, or better, the earth around the Sun, we have the four seasons. This redemption in matter is called the Cross. The process of carrying the Cross is taught as the shedding of blood, not the shedding or physical pouring out, for that would be a superstition, or at least an interpretation after Pashut. Crucifixion is nec-

essary, for it is the Word of God to man that he must redeem, number, and name the animals in him.

The primitive man feels in a dumb, animal-bruta fashion, that he is alienated from the full powers of his soul for a time and is ready to atone in his simple way by the shedding of blood, flagellations and physical punishments. The shedding of blood was commanded as a necessary sacrifice among the Jews.

It is the blood that maketh an atonement of the soul.

—*Lev. XVII, 11.*

This is my blood of the New Testament, which is shed for many for the remission of sins.

—*Matt. XXVI, 28.*

Without the shedding of blood there is no remission. It was necessary that the pattern of things in the heavens should be purified by these.

—*Heb. IX, 22-23.*

Let us now define the shedding of blood a little in advance of its physical meaning, or under Remmez. Just as the Sun of the heavens throws its light and life or spreads its power unto all alike, so does the spirit of the perfected man radiate spiritual power and rhythm.

What is the meaning of the shedding of blood? Blood—Leo, the home of the Sun or light, is known in Hebrew by the word *dahm*, meaning to be red, Adamic, to sparkle and shine. Blood also means spirit power manifest.

To shed blood in Hebrew comes under the word *sahpach* and means to spread out, to pour out, what? The spirit and power manifest. It is the blood that makes atonement for the soul, the soul must free its power by shedding or spreading out its spiritual power, thus making its atonement.

Atonement in Hebrew is *kahphar*, or *salach*, signifying to lift up, to unfold, to make a change or reconciliation, to bring an altered condition.

Without the pouring out of the spirit and power there is no changed condition nor forgiveness, no remission of sins.

Sin in Hebrew, is *chattah*, and in Greek, *hamartia*, signifying a missing or deviation from the path, also a voluntary or involuntary failure to comply or respond to the Divine law and order. In the unfinished state of man he thinks of himself, he fails to see that life is giving and not always receiving, he fails to pour out the spirit of forgiveness, the spirit of love and power, and so lacks soul growth and development. The Christ-man pours out his life to heal such a sinner. He knows the path of infirmities and is crucified until these principles are fixed and abide in the skull or the head. To crucify is to set and fix in the tree of life the over-shadowing spirit. This fixing or setting takes place

between two thieves, the physical and the intellectual natures, which have "stolen the powers" and have not acknowledged the Creator, from whom this power was given.

When the thief, Mercury or intellect, realizes it is in the presence of a higher power, it exclaims, "Lord, remember me when thou comest into thy kingdom." The answer is quick: "This day thou shalt be with me in paradise."

It is ever true when a prayer ascends from a soul, the Christ in the soul responds. "Take no anxious thought for the morrow," then, for God works through us. To know God is to know his law and we have liberty in this law. To forgive, or pour out the spirit of Christ, is to set at liberty certain powers which are more or less submerged. It requires our voluntary effort at all times to work with the universal Father. Our evolution is a Divine necessity. Every fully-begotten soul exclaims, "I have come to fulfill the law." The mirrored universe is reflected in such a quiet, Christ-like heart. "That Self am I," says Buddha.

"Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul will be forlorn:
The Cross on Golgotha thou look'st to in vain,
Unless within thyself it be set up again."

—Scheffler.

From Adam to Jesus is a triple initiation, natural, human, and divine. Man's divinity is clothed in flesh and his mind attached to things of flesh and form. As the human passions subside he gains a knowledge of substance, Divine in operation. He drops the appeal to sense and ministers and attends to the intuitions of his soul. The Christ-man knows the path that others tread, being a man of all experiences, of many sorrows, and like a savior is every ready to help the transgressor whose way is hard. Various are the gradations of being, some sleeping and resting in the animal natural pleasures, others advancing in reason and knowledge, while yet others have awakened to the vital and eternal principles of the soul.

“It is useless to tie oneself to the physical symbol of a cross. The Stauros (Cross) in its true self is a living idea, a reality or root-principle. It is the principle of separation and limit, dividing entity from non-entity, being from non-being, perfection from imperfection, fullness or sufficiency from deficiency or insufficiency—Light from Darkness. It is that which causes all opposites. At the same time it shares in all opposites for it is the immediate emanation of the Father Himself, and therefore unites while separating. It is, therefore, the principle of

participation or sharing in both the Fullness and the Deficiency. Finally, it is the Stock or Pillar as that which 'has stood, stands and will stand'—the principle of immobility, as the energy of the Father in His aspect of the supreme Individuality that changes not, because he is Lord of the ever-changing."

Such is the excellent master-idea given by Mr. G. R. S. Mead in his splendid translation and interpretation of the Gnostic crucifixion.

The Cross of Calvary is an outward and visible sign of a concealed or cosmic cross. Calvary or Golgotha means the skull or the head and is equal to the organic fixing and setting up in the head. "In the beginning God said, let there be light," and the word "beginning" in Hebrew is BERASHITH or head, and in the perfect man the light is fixed in the head or crucified, meaning crossed in the head.

The cosmic cross in the heavens has been variously pictured. In our frontispiece it is as a pillar crossed by a beam with a circle of light upon it, and a cross within a cross in that circle surmounted by a cross. This is the gnostic cross or the four crosses in one.

"In the beginning was the Word" (Ordering Power). In the head is the ordering power or

light, finished in the perfect man whose name is Jesus.

The story of the Cross must be ideally understood, the religious student must have an ideally personal religion after the most perfect ideal he can frame. It must be an ideal to satisfy the head and heart, soul and spirit, and it must save from sin, ignorance, fear and anxiety, and place above time and space. Religious truths cannot be changed for they are not dependent on action and time. We test a religious truth when we can turn to it in moments of stress and strain and it shall become an immediate help.

The Christ is the conjunction of the human and Divine consciousness, and this consciousness then turns water into wine, the first miracle, or the unconscious into the conscious. He can give to the understanding joy, where once was deafness. He can bring the dead to life in the twinkling of an eye, that is, he can bring life where deadness was, through the perception of spiritual truth. These gnostic truths or gospels are a mystic act, not of one person or a person, but denoting the spiritual possibility in mankind. To believe them literally is to miss their spiritual import.

XVII

THE SPIRITUAL HOROSCOPE

All things in Heaven and in Earth are of God, both the Invisible and the Visible.

Such as is the Invisible is the Visible also; for there is no impassable bound between Spirit and Matter.

Matter is Spirit made exteriorly cognizable by the force of the Divine Word.

—*The Higher Alchemy.*

NATURE is the great fecundating mother, carrying the thought of God in all her creations. She shows the Incarnating Mind preceding every form, designing and planning atoms. Her Great Work assists man in ever eternizing his individuality. The soul passes through many bodies, ever adding something to the individuality, laboring in the physical man, the intellectual man, and the spiritual man. Taking up higher levels of consciousness, storing up experiences, lessons and precepts, all bring it nearer to the Good, nearer to Divinity.

Instinctively the soul feels it must cling to the Supplier of being, for there is in each soul the undeveloped good which needs development. We forget that God is within and can be called

upon for help, strength, and understanding, and there is no failure of response.

Opportunities are given in each birth to work out its hopes and destiny. These opportunities are timed and measured. The soul powers are gauged, and the spiritual horoscope, when clearly interpreted, tells of these opportunities and hopes, tells how far the physical and mental wills operate, how free is the will. In the physical birth the soul is united to the pure in matter, overshadowed by the spiritual soul of the universe. This overshadowing is like a current which passes around the body of man through the finer body termed the aura. This current of life is keyed to run through a given cycle.

During the interuterine period before its physical birth, the entire history of the soul and its relation to nature, form, or planet, and all the gradations of the animal world, are briefly and incredibly epitomized. It enters its life with a sum-total of all planes of consciousness gone before. What the soul will do with these many planes of knowledge, how they may be used or accelerated, how certain cross activities may be lessened, and the better activities quickened, constitute the basis of judgment for interpreting a horoscope.

The birth is pictured plainly in the heavenly

mirror. How far the soul has passed from innocence to virtue, where is it in the conflict of life? Life is a conflict, for no step is made upward toward conscious immortality without an effort of the will, a crossing of the lower that the higher may live, and a sacrifice of the higher that the lower may live.

Man is not a fallen angel, he is a risen man. The human spirit conquering every step through vast geological periods, shows a divinity within urging it on and on to conscious immortality.

The intellectual powers of man were inconceivable in the animal, but the spiritual powers in man are just as inconceivable to the physical man, and the mystical interpretation of the soul in human embodiments is baffling to the scientist who seeks to explain all by scientific methods without the emotions and love of the soul.

The soul is esoterically feminine, receiving engraftments at different times, in different cycles or days, until it is consciously transformed in the image of His glory.

How far has the soul come into the chastity of flesh away from unbridled lewdness, or how does Venus play with the emotions, the love? Is she linked feebly to the planes of sense? Does she show art, music, or the glories of inspiration?

Our answer is: See to the measure of Venus, her position, mansion, decan, degree, and aspects to the other operating planets and zodiacal points held at birth.

Has meekness displaced anger (Mars)? or wisdom checked earthy cunning (Jupiter)? Is Mercury yet a petty thief or is he stealing the shafts of Apollo, or has he become a ready messenger for the gods of knowledge?

Examine the color of the soul's aura with respect, say, to Saturn. Is the wave of dull gray? Then selfishness abounds and charity suffers. Has the soul come into its own insight (Uranus)? Is it unaware of its universality (Neptune) or yet plays with the flowers of pomp, conceit, and petty vanities? If she is still wandering on the wayside engrossed in her vanities, she will experience in her earth body vain longings that cannot be satisfied until pride becomes a worshiper.

How pregnant, we may ask, is the soul in its Divine capacities? What habits, ideals, what character has it acquired that it can "sit and rule the stars"? Is it buffeted by adverse planetary storms, or can it dominate the despotism of matter above and below? Is it the humble possessor of holy powers, endowed with perpetual

revelation, interpreting and using all streams of power from the one great river of life?

Spiritual correspondences between the macrocosmic and microcosmic man show that while the thinking, objective principle in the human embryo is obscured in the womb, the soul responds to its own light guided by celestial law. All her past memories are quickened, there being no physical form of flesh, blood and bone to attract her from the celestial law.

The first month of the incarnation of the embryo comes under Saturn. It is the plasmic period, and Saturn, the sixth planet, brings into play and guidance other planetary waves. Saturn modifies the Divine impulsion of the soul as it involves itself in primary matter, which is an arrest or modification of the incoming force. It is put into a pause and partial slumber. Its vibration is lowered.

The second month is the amnionic period. Under the waves of Jupiter is this veil woven.

The limbal growth falls under Mars during the third month; the quickening fourth month under the Sun.

The fifth month reveals the sex distinction under Venus, and the brain under Mercury, the sixth month.

The Moon has sway over precocious births during the seventh month.

The eighth month is under abortive Saturn again. Eight means death and change, a new cycle of power is engrafted upon the soul, harmonizing the preceding planetary waves.

The normal birth comes under Jupiter. We have given a certain order, different from the astronomical order of the planets. This order rules the different decans of the Zodiac, beginning with Mars in Aries, as follows: Mars, Sun, Venus, Mercury, Moon, Saturn, Jupiter. Venus makes her transits across the Sun in different and irregular periods and she crosses the orb in the same order of days as just given, beginning with Mars, Mardi (♂), Dimanche (☉), Vendredi (♀), Mercredi (☿), Lundi (☽), Samedi (♄), Jeudi (♃). These are the planetary names of the days of the week in French; or Tuesday, Sunday, Friday, Wednesday, Monday, Saturday, Thursday. She never breaks this order of transit—a peculiar celestial secret of Venus. The planetary cycles of thirty-six years and the cyclic years are given in the same order.

The first decan of the Zodiac begins, we say, with Mars and the last decan of Pisces closes with Mars. The world of motion begins with

Mars and the world of death ends in a spiritual motion of Mars. For this reason we should not give one common interpretation to a sign as there are three distinct interpretations according to the decan of each sign. These decans shade or temper the various gradations of vibrations that all modes of life may breathe and feel the energy of God.

Man changes his breathing every two hours or when a new sign ascends. His circulation receives new magnetic currents according to his harmony with sign, decan, or degree.

Our next step to consider in the correspondences of the macrocosm and the microcosm, is the major spiritual meaning of each sign. Unless we have this meaning, little or no interpretation can be given concerning the spiritual values of the horoscope. Let me briefly enumerate them as follows:

1. Aries is the home of consciousness (head.)
2. Taurus (throat, voice), motion through love.
3. Gemini (arms—activities), the thought substance moved on into
4. Cancer (breasts and the breath), changing and renewing.

5. Leo (the blood—heart), which feeds
6. Virgo (the organ of form), through which,
7. Libra (the reins), sex is generated, and desire of
8. Scorpio (sex), in activity by which thought is carried on to
9. Sagittarius (thighs), thought, stamping
10. Capricorn (knees) with individuality, which in action is
11. Aquarius (calves), the soul which sends forth its power according to its association as
- 12. Pisces (feet), will, understanding, Peter, The Rock.

In this finished interpretation we have the alphabet of the creative spiritual principles in cosmic Divine relation with each other, spelling out the destiny and the experiences of an incoming soul.

Each soul is intelligence shining through the body. It is a spiritual force also which must submit to measurement and time. Intelligence, thought, and form, therefore, are submitted to a geometrical relation.

The student will understand better the relation of these principles to each other by a study

of the houses or mansions in which these principles are excited into action, so a statement of a few geometrical measurements will aid. The good and harmonious angles are termed sextile or sixty degrees—two signs apart; and trine or one hundred-twenty degrees—four signs apart; while the evil or cross angles are denoted chiefly by the square or ninety degrees, and the opposition one hundred-eighty degrees. The chief measurements are the triangle and the square. The triangle indicates a harmony between the spirit, soul and body, while the square and opposition refer to matter which opposes the action either of soul or spirit, and so, suffering ensues. The good angles tell of that which is redeemed and harmonized between soul, body and spirit, that which is conquered; the evil, so-called, refers to that which has to be redeemed and experienced, that which has to be met in conflict.

Time and space are introduced now while the soul makes its sojourn in matter. The measurements of the horoscope, twelve in number, are called mansions, domiciles, or houses. Imagine a circle divided into two by a horizontal diameter and each segment divided into six houses, the upper six houses represent the spiritual, masculine and invisible activities of the soul, while the six lower houses correspond to the

multitudinous physical matters or the feminine visible part of the horoscope.

Keeping the two divisions of the circle in mind, the upper half represents the unmanifest Logos; Wisdom; the Father; the uncreate: while the lower half of the circle would represent the create; the Mother; the reflected wisdom of the Father; nature; the seen, or manifest.

Immediately below the horizon in the East we have the first mansion covering about thirty degrees, while above the horizon thirty degrees would be the twelfth mansion, ruling the will.

The four points of the circle would represent the four principal activities of the seen and the unseen.

The first house corresponds to the form of the physical body, the intelligence, idea, or ideal made plastic and shining through this physical body.

The second corresponds to the activities, occupations, professions, or motions (Taurus—Venus).

The third corresponds to the objective mind and its relation to its environments, relatives; the house of transforming, and the house of mental creation—literature.

The fourth house—four meaning end or fin-

ished action; shows end of life; the midnight of the soul; the finish of its psychic and emotional currents in a given period.

The fifth is offspring, blood, children, the Gemini, or mind-substance in activity or in sextile aspect; pleasure.

The sixth is the house of service, health, form, also sickness. Being opposed, as we shall see, by the twelfth or will, or the results of the action of will, in the present or past life.

The seventh house is that of law, desire, and the union in marriage; the guiding of the soul in happiness. The meeting of opposites.

The eighth is death, or a new cycle; to digest or assimilate the experiences of the soul gained in its earth life.

The ninth is the instinctive, god-like principle of the soul. Esoterically denoting its sojourn with souls discarnate; heaven; the long journey.

The tenth shows the soul's individuality; success. It is the point of midheaven. It signifies honor and dignity; elevation.

The eleventh denotes the friendships of the soul, its love of past attachments; its powers of love or hate; the balancing of its hopes, and so opposed by the fifth house—pleasure.

The twelfth house is the mystic house of will,

free or bound according to its knowledge, aims, and desires. It rules Karma, akarma, or vikarma; destiny; secret undoing; and is often referred to as secret enemies.

The student must take a further step in this Divine art. Each sign is masculine or feminine, positive or negative, active or passive, dynamic or static. Beginning with Aries as masculine, positive. Taurus will be feminine, static: Gemini masculine, active, dynamic and so on around the Zodiac.

XVIII

HEALTH, DISEASE, SERVICE

It is necessary, in relation to the Mysteries, to distinguish between the Unmanifest and the Manifest, and between the Macrocosm and the Microcosm. These last, however, are identical, in that the process of the universal and the process of the individual are one.

—Hermetic Fragment.

TO know the Christ means to know the working law of the Logos. It does not mean to be simply acquainted with the historical Jesus, but to have a true understanding of the spiritual germ whose nature spiritualizes the human soul in its organized animalisms. The spiritual soul has "to order and number" these animalisms and thus free the human soul from ignorance and disease. "Follow thou me" is the command of the soul—freed in its light—given to the wandering human intellectual soul.

The ordering operation of the esoteric principles seen in the Solar-Logos makes known how man may overcome the maladies of the human body.

It is known that everywhere throughout the universe in all forms of life, from the atom to

the mightiest sun, the system of polarity prevails.

Every cell is conditioned by opposites or contrasted properties in opposite parts or directions, positive and negative, creative and receptive, attractive and repellent; the opposite houses polarize each other in the horoscope. Every part of the living body of the universe responds to this law. Every nerve, bone, cell from the ganglionic or cerebral brain acts alike in this law. Health is a state of true polarity of cell life. The ego or supreme ruler communicates to all the physical organs like a ruler over its dependencies. The lungs, heart, digestive and other organs obey the will or orders received from the soul.

The soul is like Janus, two-faced; sometimes it turns to the spirit and sometimes to matter. When working in matter we call it often the human soul, for it is in this state that animal conditions have to be humanized and subdued.

The lower human will seeks to evade the action of the soul and turns that which was positive into negative or *vice versa*. This is the law in its simplest statement. The finer outgoing currents from the soul are stopped or deflected, polarity is changed and inharmony or disease appears.

The soul never changes its nature, but the diseases of the body shut off the powers of the soul, then the body suffers. The polarity in the cell life instinctively seeks aid from the soul, but when the human will interferes, then have we depolarized cells.

Health is simply a normal condition of polarity, physiologically speaking.

To bring the body from disease to health by whatever physical means or by mental or spiritual means, the result is the same. Health is a restored consciousness between the ego or soul and the body; if by physical means then the disease may return in regular cyclic order; (if by spiritual means the cure is permanent.)

We must not forget the meaning of atonement. Between the human mind and the ego must be fixed (Stauroo—Cross) in the head (Golgotha or Tartarus) some truth that shall bring the human from its rebellion and sin into unity.

Sickness may be set up in the present life or in the past life. If it is born in sin, the iniquity of which shows its effects in the body at birth, "born in sin and shapen in iniquity," the limitations or suffering may be arrested and an adjustment started in right time and season.

Sickness, then, may be of two kinds, one relating to the Past, vikarma or akarma, or it may be

a present rebellion and deviation from the soul's promptings.

A child born deaf, blind, imbecile or of monstrous birth—"shapen in iniquity"—cannot blame its parents. It has at some time in the Past *willingly* refused to respond to the conscious workings of the Logos. It has perverted its will after accepting a truth. Such a soul entering its physical birth weeps not when devoid of a sense or when of monstrous birth. It accepts its condition instantly, feeling the interior urge that a debt must be paid "to the uttermost farthing."

Looking on the spiritual horoscope the sixth house rules disease, service, or sickness, and the house which is opposite to it is the twelfth, ruling the will, karma, and undoing. If the will is unruly, disobeying the voice of the soul, sickness will be seen in that part of the body indicated by the sign of the Zodiac on the cusp of the sixth. The nature of the sickness will be described by the planet therein.

Have we not noticed in the Bible the names of different organs as liver, reins, stomach or bowels designate emotions, desires, the working of the mind, describing the lawlessness, sin and rebellion to the ways and laws of the soul. Such

expressions as "my liver is poured out upon the earth," "my reins shall rejoice," and "bowels of mercy and compassion" are common sayings, describing psychological conditions in plain physiological terms, and unmistakably hinting to direct connection between the mental and physical natures.

Let us again examine the esoteric meaning of the Zodiac.

Aries is triangular to Sagittarius and Leo, or we might say: consciousness, its relation in thought to blood.

Motion (Taurus) to individuality (Capricorn) and form (Virgo).

Substance, soul sex; will, desire, breath.

Planets likewise have their opposites. The cold, unfeeling Saturn opposes Moon—the sympathy and imagination. When these two are in conjunction, say in the house of will, twelfth, we often have the suicide, suicidal intent and a melancholy which paralyzes the will.

When Moon is weak and afflicted by a weak Mercury, the correspondences show a weak intellect and a feeble imagination with the resulting imbecile or weak-minded individual.

So with sight, the orbs Sun and Moon in weak signs, weak eyes and blindness.

The average student of astrology is aware of these afflictions and can detect them at birth, it not being necessary to examine the subject bodily, the macrocosm, or solar man reflects these conditions at birth.

There is a truth, a word, which spoken and understood, can arrest such maladies, just as truly today as in the past. "Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly."—Prov. 17-22.

The normal polarities once disturbed by ill-digested truths, the liver is disturbed, there being no stability or gravity to affect its healthy functioning.

We cannot change the position of any planet in our horoscope, but we can of our own free-will choose what phase of any planet we express in our life, neither can we avoid being born inside the Zodiac. We must make the best of the psychological powers in us.

If the blood is hastened or retarded in passing through the liver by unbalanced hilarity or depression, the thinking principle is ill-balanced and melancholy, there being no insight, judgment or orderly succession of thought. We might easily multiply these examples, all going to prove that to determine the nature, cause, and relief of disease we can apply the teaching of the

archetypes, for there is reflected in the heavens the cause of digression, and there, too, is seen the manner of atonement, service.

The sixth mansion of the heavens reveals the service to oneself and others, sickness, service retarded, thwarted or neglected means when such thoughts are harvested.

Let such omissions become habitual, chronic troubles are set up and death does not remove the cause set up, its effects are seen in another life as a perverted will, with impaired senses, blasted by a cruel destiny—inexplicable, we say. No! It is but the effects of previous causes set up. A difficult mansion indeed is the twelfth to interpret, as the true healer and physician knows.

Without such knowledge we have guesswork in pathology, "new cures" daily, heralded broad and wide, but without discipline of mind and heart and a reliance upon truth these cures avail not. New life comes from the soul, the immortal germ full of latent Divine powers.

Let us pay homage to the soul, the central source of all power resting in and like unto the One. This power must go forth in word and deed to all universally and without question. Not only is this true with the individual, but also with a nation.

Health is due to the past action, disease also. The end of an action may be in the far future. We may be enjoying the effects of previous actions or suffering from the same.

Sir Oliver Lodge in an address before the British Association at Cardiff, once said: "If once we grasp the idea that *past* and *future* may be *actually existing*, we can recognize that they may have a controlling influence on all present action; and that the two together may constitute the *higher plane* or totality of things, after which, as it seems to me, we are impelled to seek, in connection with the directing of force or determinism, the action of living beings *consciously directed to a definite and preconceived end.*"

This is added to by Professor Winchell in his "Cycle of Matter," when he says: "This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us with the grounds for the generalization of two laws which are truly *principles of scientific divination*, by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of Evolution, or, to phrase it for our purpose,

the law of correlated successiveness or organized history in the individual, illustrated in the changing phases of every single maturing system of results. These thoughts summon into our immediate presence the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and to lift it toward a sublime apprehension of the supreme Intelligence, whose dwelling-place is Eternity."

Our own Emerson says: "The Idealist views the world in God. He sees the whole circle of events, of persons and things, not as painfully accumulated, atom by atom, act after act, in an age creeping past, but as one vast scene, painted on the instant eternity by the hand of God, for the eternal contemplation of the human soul."

XIX

CANTATE DOMINO

I will sing unto the Lord a new song.—Psalms.

WE are qualified by nature to know God and we are admonished to love our fellow men. We must lay hold of beauty in worship that we may be more receptive to ideals or we cannot happily work with the laws of our own being. Religious worship is found to be necessary to man's development and evolution. Every step in life is but the quickening of the inborn life of the soul. We see this in the development of the foetus from conception to birth which seems like a miracle, first the heart and brain of a fish, next the reptile, bird, beast and man. No miracle is this but the opening out of memories and lessons learned from the past.

Some of these memories have taken myriads of years to perfect and register, so that the very unfoldment of these memories in blood and tissue seems automatic almost. Each step is an unfoldment of the Elohim whose nature is God, and man is by nature, we say, qualified to know God.

Whatever process of thought, or reason or logic we may use in solving our religious problems, we must acknowledge there is always something self-transcending our thought, a reaching out to, a longing for God. It is inherent in the soul that it must express itself and the rational mind feels the urge.

The earth incarnations of the soul demand time and space for experiences, and the senses seem to see nothing but detached and separate movements which fail to refer one thing to another, one experience to another, one birth to another. But the world is a unity of movement in all its expressions, however small or great, and all life and experiences are related, and nothing is separate.

In the earlier life of the soul when partially united to the animal soul, an instinctive power to establish itself and refashion its nature onward and upward was distinctly felt. We today fail to follow its leading. We have not that quickening faith. We seem to have forgotten the use of that power, yet, that creating guiding influence is here now as in the days of the Golden Age.

We fall into a habit of thought which tries to make all our experiences harmonize, finished and perfect in a short duration of time—one lit-

the physical life. We needs must hurry this perfection with the idea of living on forever in a perfect state. It is the finite mind again which wants to finish, and if we fail to perfect or reach that heaven in the short space of one earth life? Are all the events and experiences in life forever lost? Are they inaccessible and useless? No, He purifies in his Aeonic fires of love and "He mixes with the sweet influence of the Pleiades" all the experiences and events that they may be born again in purity and power to move on with the Divine urge.

The clean, true experiences of humanity enter the Ark and are sustained to again come back on the "dry land" and continue. Perfection urges itself into the structure of the spirit, its motions and law. There is a shadow of memories which the errors of the past make known to us as a dictate of conscience. But the good and the true are known as right intuition which sympathizes with all the outer understandings of man.

We ask, why not remember the Past with all its memories to guide us in the present, is it possible? Yes, beauty and truth are the levels we must reach before the apprehending soul reveals the features of the Past, and we cannot reach these levels of beauty and truth until we think in universals and act as a god toward our fellow men.

It is well to rid the mind of idle curiosity of who was I? The very question doubts the providence which guides the soul in its history of active experiences. Rather let us identify ourselves with the real ego or I who revels in truth and beauty and is waiting only to express it when these lesser I's are put aside; they are meant to be forgotten, the soul searches for fruits rather than dead leaves.

In the secret place of the soul dwells the Divine Immanence and all values, so called, whether social, political, or religious, which have no consciousness of this Divine Immanence are void, wasteful, and cumbersome. "Why cumbereth it the ground?" says the Master when speaking of the fruitless fig. The fig tree is the symbol of the Divine woman or the receptive soul in man. It is the fruit which blossoms interiorly.

The Past is in the Now, says the soul in its silences and nothing is lost from the past, for it is merged into the now. Nations, we are fond of saying, fall, Greece is no more, Rome is fallen, the Golden Age of India is but a legend. We could better say those great nations with their truths, dialectics, and aspirations are absorbed in the history of our present humanity, guiding

their actions, laws, and judgments. As with the soul of a nation, so similarly is the history of the soul of man. Those races upon whose religious history we love to dwell, are not forgetful of the "spacious firmament on high." They constantly remind us of it, whether in the heroics of drama, in sculpture, or in their religions. The stars, motions, and the majesty of the universe, held a sacred place in their bibles and poetry. The firmament to them was full of spiritual suggestions which stimulated a demand to worship at different times and seasons.

There is the same felt need today. We long for unity with the Greater Being of the universe. We cannot feel at home and content when taken out of the oneness, for there is a lack of reverence and worship. Worship is completed only with the feeling of the whole.

Our religious faith has been fettered by artificial canons which were fostered by hearsay and traditions, and have only a small substratum of fact, so little as to make it difficult to separate the real from the imaginary. We have happily now a strict sense of scrutiny and examine historical evidence without unreasonable skepticism. We may exercise, though, a feeling of reserve in the new-found facts of modern astrol-

ogia, such reserve is wholesome but it will not delay a widening interpretation of the Scriptures, for the search of the Scriptures will go on progressing in value as we discover the sources of their inspiration were based on the world symbol of nature.

We want no undignified superstitions, but a clear vision of the Divine content in nature and its interpretation in Holy Writ.

The human is Divine, and the all-inclusive Divine is in the human. This is a concept of Reality emphasized in the study of the Solar-Logos, for it leads us into prophecy and the nature of man's destiny, and unites all distinctions, making it truly a Catholic faith.

The young naked soul now clothed with a garment of God, patterned and seamless, feels the care of his tender spirit while listening to the voiceless voice. The soul knows that all is well and is unafraid. The miracle has come to pass that man and God are one.

"Thou art from of old, O soul of man.

Yea, thou art from the everlasting."

"The Angel of Understanding shall
Know thee for his elect."

"I will remember the words of the Lord,
Surely I will remember thy wonders."

“Mercy shall be built up forever:
Thy faithfulness shalt thou establish
In the very heavens.”

“I will sing unto the Lord a new song.”

F I N I S .

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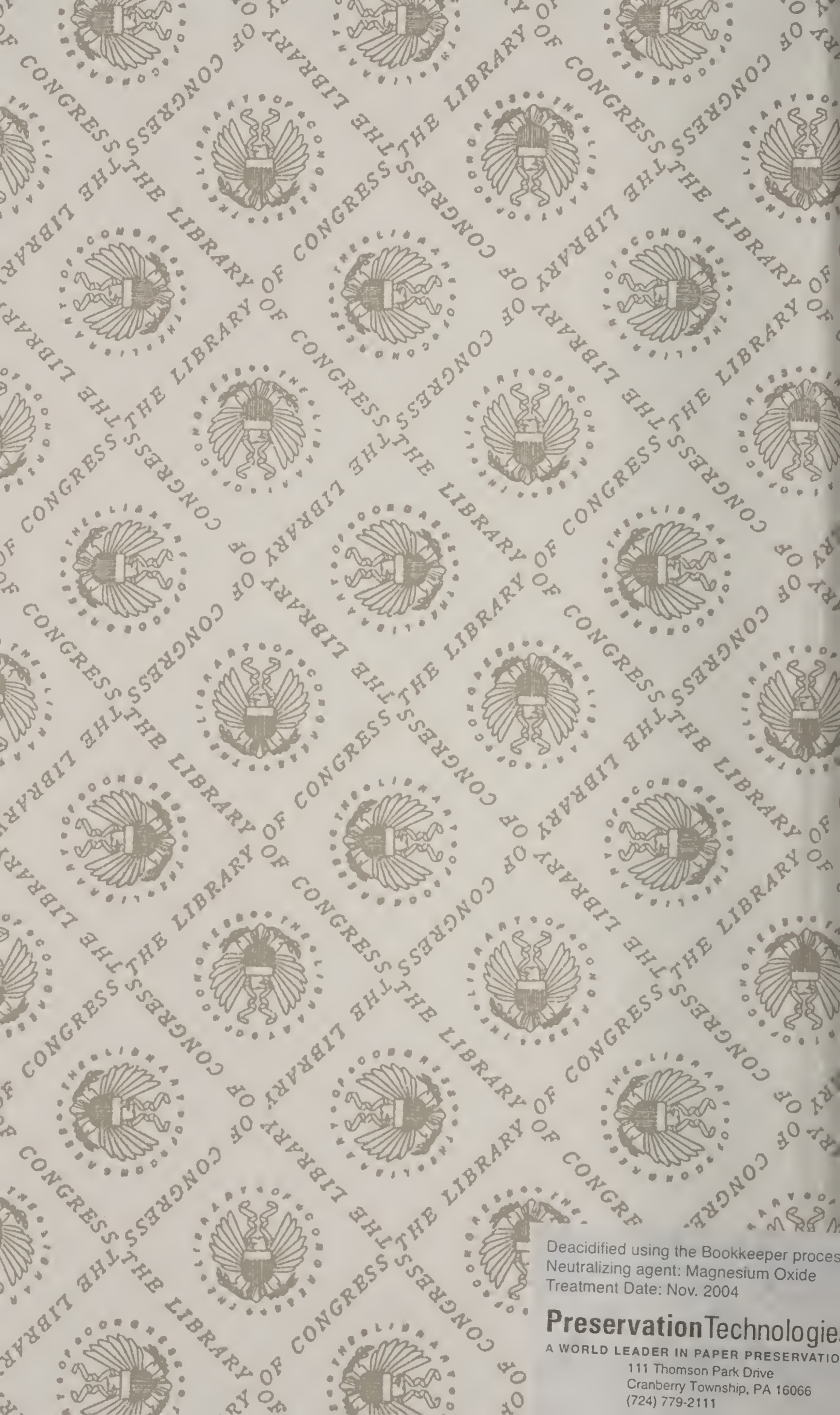
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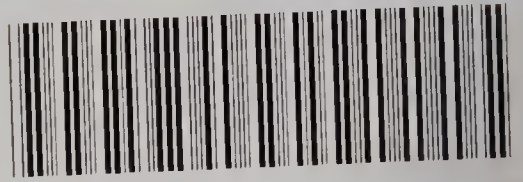


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